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AN
ILLUSTRATION
OF THE
EPISTLES OF ST. PAUL,
&c., &c.

AN
ILLUSTRATION
OF THE
EPISTLES OF ST. PAUL,
INCLUDING
AN ENTIRELY NEW TRANSLATION.

BY
CHARLES EYRE, CLK.,
TRINITY COLLEGE, CAMBRIDGE, A. B. 1807.

"Scholiasts by their copious expositions of *places* pour out a vain overflow of
learning on passages plain and easy." *Locke.*

"The obscurity has in many other places been occasioned by excessive brevity;
and this, which so perpetually occurs in St. Paul's Epistles, may, I think, be best
attributed to the Apostle's limited power of expression, his thoughts being cramped
by a foreign and difficult language. In such a case, no mere translation can do
justice to the sense." *Bloomfield's Crit. Digest.*

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GALATIANS, CHAP. I. V. 1, 2.

PAUL, an apostle, neither from men nor through a man, neither delegated from men, that is, owing deference to them as an apostle, liable to account with and bound to consult them in the exercise of the apostolical functions, nor appointed to his office through a man, through any human intervention, but appointed through the intervention of Jesus Christ, who in his state of glory cannot, with reference to the power of delegating an apostle, be classed with man; appointed too through God the Father, who raised Jesus Christ to that state of glory, who raised him from death, that is, took him up into heaven, thereby exalting him, with reference to the power of appointing or delegating an apostle in heavenly matters, far above all other men. Paul thus deriving his authority .. primarily through God and Christ, and therefore responsible only to God and Christ, unites with all the brethren that are with him in greet-

ings to the churches of Galatia. Grace be to you as accepted members of Christ, or God's free pardon of your sins; and consequently peace, or your reconciliation with God. This grace and peace are from God the Father, and our Lord Jesus Christ, who gave himself for or respecting our sins. He gave himself, and the blessed dispensation of God, with reference to the sin of man, was consequent to his so giving himself.

By death he submitted to the sentence denounced against sin. But having no sin, and therefore not being liable to that sentence, he in fact gave up to death that which he did not owe, and paid a penalty he had not forfeited, becoming thereby a free and unspotted sacrifice, in an infinitely more perfect and acceptable sense, than any of those legal victims, by which the Jews vainly think to deprecate the wrath of God.

God rewarded him in the manner most gratifying to one who had lived only for the good of others. God could not accept his voluntary death as a debt, for Jesus had never sinned; but he does in effect accept it in our behalf, on our pledging ourselves to it by baptism or otherwise, in lieu of all the obligations and penalties to which the flesh is liable under the old dispensation. Thus in effect was Christ's death

the one only sacrifice, by which all the Jewish substitutions for personal fidelity are for ever abolished. Thus he died for our sins, thus the result of his death, through God's mercy, is, that he is set forth under the immediate sanction of God,—a sanction given by his open resurrection to life—his conduct or spirit, namely, the spirit of personal fidelity evinced by the testimony of his blood—set forth, I say, as the only rational sacrifice or atonement to the God of spirits, in order that we, by pledging ourselves to be as he was, may as often as we sincerely renew that pledge, by whatever form or even without form, be pardoned our sins, or considered and treated as acquitted of them by our Father who is in heaven, without the works of the law, or compliance with the forms of justification prescribed by the law.

God was so entirely pleased with Jesus, that he loved him as his only begotten, as the only one who had rendered up to the common Father the free gift of a genuine filial heart; and God, to testify his favor for one whom he so loved, renewed in his person his everlasting promise to the spiritual seed of Abraham, to accept faithfulness of spirit from man in lieu of perfect and uniform righteousness. He openly invested Jesus, and in him all the faithful, with the inheritance of the eternal kingdom, an in-

heritance standing on the promise given by God immediately to Abraham and his seed, and unencumbered by the limitations and injunctions of that law, which was given and administered, not immediately like the promise from God to Abraham, but mediately through Moses and the priests four hundred years after.

This grace of pardon, and this peace of reconciliation be upon you from God our Father, and our Lord Jesus Christ, who thus died for, or concerning our sins, to take us out of this existing evil age, to save us from the condemnation under which this existing evil age of the Judaical dispensation lies, a gracious result, agreeable to the will of God, being the effect of his merciful application in our favor of Christ's unmerited death, his merciful application of that death to our reconciliation without the works of the law, to the entire dissolution of the Jewish exclusive system, or rather to the enlargement of it, for the admission of all nations to its privileges, a gracious result accordant with the will of our God and Father. To .. whom be glory for ever and ever, amen.

I am surprised that ye are so quickly turned .. away from him who called you to this grace of Christ, who first called your attention to this dispensation of the uncircumcision, this message of God by Christ of a free remission of

sins ; I am surprised that your attention has been so quickly diverted from it to another message, to that of the dispensation of the circumcision. Another did I call it ? It is not .. another ; in itself it is not another. It is in the troublesome spirit of its advocates that it differs, who have encumbered it with annoying adjuncts that are foreign to it, by which they harass the faithful, all that is essential in it being included in the simple truth or blessed message which was formerly communicated to you by me. But hear further : “ If we or an .. angel from heaven proclaim to you any message from heaven different from that which we have already announced, let him be anathema. Hold no communion with such a one ;” these were my words then, and I again repeat them. “ If any one come to you in the blessed character of a messenger from God, contradicting or defeating the message of free pardon which you formerly heard of us, and effectively accepted, whether myself or an angel from heaven, or whoever he be, let him be anathema unto you. Hold no communion with him.”

I made that averment as an apostle under the immediate appointment of God. I acted under my own commission ; without any regard to the practice or authority of other apostles. The message I had delivered was that of

free remission without circumcision. It seems, that others have since instructed you, that the apostles at Jerusalem are the heads of the church, and that they dispense not with circumcision; and you refer me to their authority.

I say again, as I have said before, if any one proclaim a different message, let him be anathema. For having then opened my commission .. as immediately under God, denouncing, of my own authority, those who should gainsay me, do I now change my character? Am I now a messenger of persuasion according to men or according to God; under man or under God? Am I, notwithstanding my former tone of independence, seeking to please not God only, but my masters truly at Jerusalem? When I first persuaded you to become followers of Christ, I acknowledged no authority but his. But it seems I had masters at Jerusalem; how then could I be what I professed to be, what the high tone I assumed purported, viz. accountable to no man but the immediate servant of Christ?

Brethren, I assure you that the glad tidings .. proclaimed by me were communicated to me immediately by Christ, and I recognize no human authority to which those tidings must conform. For I received them not from man, .. nor from any human instruction; but Jesus Christ revealed them to me.

It was not likely that previous to that revelation I should have derived any thing from the apostles. For ye have heard of my hostility .. to them up to that period, the courses I pursued as a member of the Jewish connection, that I knew no bounds in persecuting and desolating the church of Christ, and that in zeal .. for, and proficiency in, all the Jewish customs and observances, I went beyond many of my own age and nation, even distinguishing myself among my fellow students as an outrageous zealot for the traditions of the fathers.

But when God was pleased—God who appointed me from my mother's womb to a fellowship in his favor with Christ, appointed me as he has all the faithful, by the effect of his eternal decree of love in favor of all who should love him—when God who thus appointed me to a fellowship in his favor from my mother's womb, that is, before my carnal circumcision, and called me to himself by grace, that is, independently of circumcision, not making circumcision but grace, or his own gratuitous goodness, the means or cause of my admission to such fellowship—when God, who thus in the gratuitousness of my call, gave a kind of earnest of the graciousness of the commission to which he called me, the gratuitousness of his favor which I was to proclaim to the faithful;

when, I say, God was pleased to reveal his son .. to me, that I might proclaim the glad tidings of that son to the Gentiles—and to reveal him to me immediately, (*ευθως*) not in an indirect or mediate manner, but instantly by immediate and direct impression upon my spirit or mind (*ευ εμου*)—I conferred not with, I did not apply myself for more authentic instructions to flesh and blood, I acted quite independently. Having been directly instructed on this subject of my commission by the spirit of God, I descended not to take further instructions from man, I took not instructions from any apostle at Damascus, neither did I go up to Jerusalem to .. my seniors in the apostleship there, but I departed from Damascus and went to Achaia and returned back again to Damascus before I went to Jerusalem. Afterwards, three years .. from the time of my conversion having elapsed, I did go up to Jerusalem to see Peter, not to submit myself to his super-inspection, but rather to satisfy myself as to him, to ascertain by a personal intercourse, whether, according to the reports which had reached me he had really discharged from his mind all its Jewish prejudices, and whether he was prepared to coalesce with me in preaching the doctrine of Christ divested of all Judaism, and for this purpose I remained with him fifteen days. I

saw none of the other apostles except James, .. the brother of the Lord, (before God I am stating the truth.) Afterwards I went into the .. regions of Syria and Cilicia.

I did not while in Judea form any obligatory connection with the churches of Christ in Judea, but was personally unknown to them. They were only informed by hear-say, that he .. who was once a persecutor had become a preacher of the new dispensation of faithfulness, which he once desolated, and they glorified God on .. account of me.

Afterwards, fourteen years intervening, I .. went up to Jerusalem with Barnabas, taking Titus with us, and I went up on that occasion .. for the church at Antioch under special sanction from the spirit. Without such sanction my former experience of the views entertained by those who proclaimed Christ in that city would perhaps have made me hesitate to go there. In conference with the disciples at Jerusalem I upheld Christ's message of free grace, exactly as I proclaim it to the Gentiles; I did not indeed do so to all indiscriminately, but to those whom I knew to be favorable to the enlarged view I took of the free and universal application of God's message of mercy.

When I first went up to Jerusalem, many years before the occasion I am now reciting,

the members of the church in that city were not prepared to admit the universality of God's goodness; or at least Peter alone could be brought to listen to me, and I was constrained to leave the christian connection in Judea; I went into Syria and Cilicia, I also sojourned at Tarsus or elsewhere for a time. But afterwards, that is, on the occasion I am now reciting, and when indeed fourteen years from the time of my miraculous conversion had elapsed, juster and less contracted notions began to obtain footing at Jerusalem, and an opening was made for announcing the dispensation of the uncircumcision.

At that time the spirit induced the church of Antioch to send me to Jerusalem, and I was placed under favorable circumstances for opening there and upholding the free grace of God, which it would have been inexpedient for me to have done at any prior period, as it would infallibly have created a ruinous schism against, and even amongst Christ's earliest friends, the very associates and companions of his earthly pilgrimage; and even then I proceeded with caution, privately expounding, not to all, but to those chiefly who were parties to the decree afterwards established, to those, who I knew were favorably disposed to my person, to those indeed, who had strong opinions that the course

I was pursuing, and had pursued, was somehow not vain nor unprofitable to the church.

But as to the point of circumcision Titus.. you say was circumcised. He was so; not however from necessity, but from considerations of expedience. For the apostolic decree, passed on that occasion, immediately after his circumcision, by them who were the apostles of the circumcision, though it inferred some importance to circumcision in the case of the Jews, specially released the Gentiles from the obligation of circumcision. The sentence of James on the point of circumcision was, "that we trouble not them which from among the Gentiles are turned to God." Titus therefore was circumcised, not because in his case, as he was a Greek that ceremony was necessary, but from considerations of expedience, and in compliance with what certain persons put upon us, who had sufficient influence to excite an apprehension lest through their instances, had we not conciliated them, the apostolic body under the narrow views which they had not then quite discarded, might, in their decree then pending, have shut the door entirely upon the Gentiles, had we not conciliated them, I say, by a practical proof, that the Gentiles meant not to cast any ignominy upon the Jewish ceremonies, though they declined complying with them

as essentials to salvation. It was intended as a politic concession, to the requisition of those prejudiced brethren, in order that Christ's gracious message might be preserved or remain open to you, to the Gentiles.

But, though thought at the time a seasonable concession, it has turned out to be an unseasonable or injudicious concession, laying us open among you and others to the misconstructions I am arguing against; it was an ill-judged concession to those, who, by the advantage they make of it, prove themselves to have been false brethren, crept in as spies, to plot against our liberty, our enfranchisement from Jewish works, and to reduce us to the same servile condition of legal bondage, from which themselves refuse to be redeemed.*

* I here assume that Titus was circumcised. That Luke does not mention it is perhaps not decisive against me, as Luke has omitted many circumstances which we find alluded to by Paul. As Timothy had been circumcised, the argument the apostle is upon would have required him to explain his reasons in the case of Timothy, if his observations on Titus did not apply equally to both. Luke mentions that the Pharisaical Christians made on the occasion to which Paul refers a very great point of circumcision, and as in the case of Timothy, which was after the decree in favor of the Greek, St. Paul yielded to the prejudices of the Judaizers, it was probable that at the very seat of Judaism, and when the great object was to gain a decree as favorable as possible to the Gentiles, he would advise Titus, previously to that decree, to an act so likely to conciliate on the principle of becoming all things to all men. If I am in error, which is very probable, it will be of no great consequence. The course and mode of my interpretation is as follows: what is between

You have appealed to the apostles of the circumcision at Jerusalem, as though I were subordinate to them, and as though they were different from me in their views of the grace of God, but whatever they were in their opinions once, however they disagreed with me formerly, there is no disagreement now, for though they thought at the time of their decree, that it was expedient to require circumcision among the Jewish converts, they always held that salvation was by God's favor independently of circumcision; and even circumcision among the Jewish converts they have ceased to exact, the only point upon which I differed from them, there is therefore now no difference between us; neither is there any subor-

the brackets being elliptical. (But Titus was circumcised you say *ο σὺν ἡμῶν*. Granted. *περιτμηθεῖς*.) ἀλλ' ὅδε νῦν ἀναγκασθεὶς περιτμηθῆναι, (*ὅδε πρὸς ἡμᾶν περιτμηθεῖς*.) The apostle I think attached the *ὅδε* to *ἀναγκασθεῖς* meaning to repeat it with the *πρὸς ἡμᾶν*, but on using the word *ἀναγκασθεῖς* in his impetuosity to repel the imputed ground of necessity, he thrusts in abruptly, but therefore the more forcibly, the real ground, viz. that of seasonable expedience, and the *ὅδε πρὸς ἡμᾶν* also comes after the ground of seasonable expedience, with more reasoning force though with less grammatical regularity, and the apostle's memory still not having lost hold of the *ὅδε ἀναγκασθεῖς*, which he felt had been used, and required another *ὅδε* as originally intended to answer it, and *ἐξάμεν τῇ υποταγῇ*, answering to or rather bringing up fully into his mind this *ὅδε ἀναγκασθεῖς*, he attaches the *ὅδε* to the *πρὸς ἡμᾶν*, as he would have done had the *πρὸς ἡμᾶν* appeared in its regular place.

dinacy of one of Christ's apostles under another, for God respects not the person of man. My apostolical office I received directly through Christ, and nothing has been added to my authority or duties by those, who countenanced the practice of circumcision by their famous decree, which by indirect inference seems to retain that ceremony, as if they thought that there was something essential in it among the Judaical converts.

But so far from their assuming any paramount jurisdiction over me, and so far from there being any unpleasant variance between us at that time, we then established, as persons perfectly independently of each other, an amicable arrangement or compact for the good of the church.

Seeing that the dispensation of the uncircumcision had been confided to me, as that of the circumcision had been to Peter, (for he who empowered Peter to be his apostle to the Jews, that is an apostle of the circumcision, empowered me to be his apostle to the Gentiles,) and sensible of the especial favor God had bestowed upon me, James, and Peter and John, adjudging us to be like themselves independent pillars of the church, gave to me, and to Barnabas (for Barnabas was high in estimation with them before they knew any

thing of me as a brother,) the right hand of fellowship, as a sign of an amicable compact between equals, a compact, viz. that we should go to the Gentiles and they to the Jews; they joined hands with us as fully according with our principles and views, they did not impose hands as if asserting any superiority above us. All that came from them in any thing like the form of an injunction, was that we should remember the poor, and this indeed I have made my business and study.

But when Peter came to Antioch, I placed myself personally in open opposition to him, his conduct meriting animadversion. For before the arrival of certain persons from James he did eat with the Gentiles, that is the uncircumcised. But on their arrival he withdrew himself, and separated from them as uncircumcised, fearing to give offence to the Jews; and the other Jews, who had previously concurred with him in his conciliatory intercourse with the Gentiles, concurred with him likewise, in this hypocritical tergiversation, so that even Barnabas was misled and acted as disingenuously as the rest.

But when I adverted to this indirect proceeding, so wide from sincerity and truth, as to God's grace, irrespective as is that grace, free and open to all the faithful, whether Jew or

Gentile, whether circumcised or uncircumcised, I said to Peter before them all. If you who are a Jew, live like a Gentile, and not like a Jew : if according to your recent practice you unreservedly sit down to table with the Gentiles, acknowledging them without the preliminary of circumcision as of your communion, as true members of Christ, divesting yourselves of all Jewish peculiarity, how is it, that you now inconsistently separate from them as though they were unholy under the pretence of their uncircumcision? Thus in fact compelling them under the yoke of the law by inferring that there is a something important and essential in circumcision. Saying in effect we only are .. the righteous, we who are Jews by nature ; we disclaim the uncircumcised ; we are not sinners like the Gentiles. How is this? How can we say this, I asked Peter, knowing as we do .. that man derives not his acquittal or acceptance as righteous before God from circumcision or any of the works of the law? Knowing as we do, that man obtains not acceptance with God except as a member of Christ? Knowing that, so far from any saving efficacy existing in such ceremonials, the very end and aim of a belief in Christ's blessed message from God, was that it might lead to our being in spirit identified by baptism with Christ, and thereby

made righteous before God through his faithfulness, deriving our ground of hope from the faithfulness of our spirit, from that faithfulness which was in Christ and is in us, and not from the works of the law? No man, therefore, I reminded Peter, no man, whether Jew or Gentile, shall be acquitted or considered as righteous before God from the works of the law. We may treat contemptuously the uncircumcised, calling them sinners of the Gentiles; but if we seek, Peter and myself, circumcised Jews, if we seek our acceptance as righteous, our acquittal from condemnation, not from circumcision, not from our performance of the works of the law, but from our fellowship with Christ, if we, as mere circumcised Jews, are thus, by our own shewing as it were, found to be condemned sinners; (for if circumcision acquit us, why do we seek acceptance from our membership with Christ, why have recourse to any thing beyond circumcision for our acquittal?) Truly, if we are thus as mere Jews self-detected sinners under condemnation, can our title as circumcised, as sinners under condemnation, can our title as such to Christ for our minister be exclusive? Indeed! Has Christ an exclusive fellowship with those who are under sin? Are not all, in whom Christ or his spirit ministers, holy? Is

Christ a minister of sin? Never! Have we .. not—have not you Peter, as well as myself,—by practice and preaching thrown to the ground mere legal righteousness? But if I set about rebuilding it, is not this to acknowledge all that I have done to be violent and irregular.

*For I who am circumcised, that is, who .. once lived through the law, who contributed my part towards building up law as a means of life, have been baptized into the body of Christ, and with that body have died to law, that is, I no longer acknowledge law, but love, as a means of life, the former I have thrown down to the ground. I have pledged myself to all the actions of Christ. Those actions accordingly are imputed to me, and as Christ by dying paid to law the penalty of sin, death; and as his death, on my being sincerely pledged to it, is imputed to me, I likewise, by the great mercy of God, am considered as having paid to law the penalty of sin or death; and consequently I, who was, or who lived through law, (*εγω δια νόμου*) have died to law, that I may be entirely freed from all bonds but the bond of love, living in future to God. With Christ I have .. been crucified to the life, which I had through

* Where St. Paul's speech to Peter concludes, and his address to the Galatians is resumed, is left very doubtful in the original, and is therefore in this illustration left equally so.

law. I live no more, that is, I am no more obliged, by the institutions of law. As living through law, I am dead. But as living through Christ, I am alive; Christ lives in me. I am married to a new husband Christ, the union between Christ and me is such, that in reference to God, to whom I live, I am one with Christ; all the actions of Christ, in as much as I am pledged to follow his steps, are imputed to me; and all my actions, in as much as Christ, with reference to God's favor, identifies himself with all the faithful for life or death, all my actions are acknowledged by Christ as his, whatever I do and suffer to bring you to God; such acts and sufferings, however meritorious they may be, are merged in Christ. No christian lives for himself, but as Christ die and lives to God for all, so all live and die to God for Christ, or, which is the same thing, not for themselves exclusively, but for others, for all the holy who are Christ's members. Christ the son of God gave himself for me, and I have given myself for him. The life I now live in the body, I live, not in the righteousness of the Judaical, nor in the righteousness of any law, but in faithfulness of spirit, in a faithfulness even unto death, a faithfulness which was in the son of God, who loved me, and delivered himself unto death for me, to assure me of the

truth of the gracious message which he brought from heaven, viz. that God had in mercy liberated me entirely from the yoke of Judaism.

I do not put aside or make light of (considering it as insufficient without the help of circumcision,) this grace of God, which accepts me as righteous without circumcision, without the works of the law. For if I imagine such acceptance to be still restricted to the circumcised, still grounded upon a compliance with the Judaical law, then did Christ die for me in vain. Then has he failed to assure me of my liberation; for I act as if no credence were to be placed in the divine embassy, which he sealed with his blood.

Oh, ye irrational Galatians, through whom .. has such fascination bewitched your senses, that the fact of which ye have been, as it were, eye-witnesses has failed to impress your minds with that truth which it necessarily infers. You have been baptized into, you have, though not in fact, yet in effect, seen the crucified Jesus. For vision itself could not have had a more convincing and moving effect upon your minds, than the testimonies and descriptions which have been afforded you of the fact of his crucifixion. The image of his crucified body, into which you were baptized or pledged, was visibly sealed by the manifestations of the spirit, as the image, of what you, immediately on baptism,

became in the eye of God, for immediately on baptism ye became in the eye of God one with Jesus, and by such manifestations, that image, uncircumcised though you were, as your own image, was engraved upon the tablet of your hearts.

When ye were baptized, the manifestation .. of the spirit was given, the earnest of God's acceptance of your persons. Let me only ask you this, were you then circumcised? Was that testimonial of the forgiveness of your sins, vouchsafed exclusively to the Jew; was it suspended from the Gentile, till his compliance with circumcision? Was it not bestowed upon the faithful immediately on their hearing the announcement of, and accepting, by baptism into his crucified body, the dispensation of faithfulness?

Are ye so irrational? Having commenced .. your life unto God, under the manifested auspices of the spirit, is your perfect establishment in that life to be sought in a carnal ordinance? Was it in vain, that ye were the subject of such manifestations of acceptance? If .. indeed it be as you say, it was even in vain; if sincere baptism be insufficient without circumcision, the manifestation of the spirit the sign of your acceptance shed upon the uncircumcised was a vain and unmeaning exhibition.

I ask then, he who exercised his appointed .. office of administering to you the spirit or God's earnest of your acceptance, and of operating within you the effects of that spirit, the assured feelings of acceptance, was his success the fruit of any legal work that you performed, or simply of your faithful attention to his announcement of the dispensation of faithfulness? His announcement of that dispensation which substitutes faithfulness of spirit in the place of uniform perfection of obedience, which was first opened to Abraham, and is now confirmed .. to all who are in Christ Jesus, who are sincerely baptized into his crucified body?

You listen to those who say that the uncircumcised are not children of Abraham, and are therefore accursed, having no inheritance in God's promised blessings. Be assured that they who are of faithfulness, that is, who are of Christ's faithful spirit, are indeed, though uncircumcised, sons of God.

Abraham evinced a confiding and faithful spirit towards God; and that spirit was without circumcision, and even previous to its institution, accepted by God for righteousness, or as an acquittal or sufficient redemption from the curse denounced by God to Adam against sin: so likewise shall they, and all who, like Christ, evince, by the family characteristic as it were

of spiritual faithfulness, their legitimacy as the children of promise, as the spiritual sons of Abraham, be redeemed from the curse denounced on sin, have imputed to them all the works, or rather have assured to them all the effects of righteousness, on account of that spirit of faithfulness which was in Abraham, which was in Christ, and to which all the faithful by their baptism into Christ's crucified body stand irreversibly pledged.

The writing also, or record of God's promise— .. anticipating the universality of the application of that promise, viz. that God's acceptance of the nations as righteous is on no restrictive or exclusive consideration, or privilege, like that of circumcision, but on the general principle of fidelity,—announced to Abraham, before legal works were enjoined, these glad tidings. “In thee shall all nations be blessed,” that is, saved from the curse of sin, in the spirit that guides *thee*, in the spirit that shall guide *Christ*, in that spirit of faithfulness and love, which through Christ, shall guide the *faithful* among all the nations upon earth. Thus, in confutation of the doctrine of those who say that the Gentiles, unless circumcised, are under the curse, according to this written record of God's promise, all who are faithful in spirit, all, without respect of persons or nations, are blessed

with faithful Abraham,—and they are so, because they are faithful in spirit, not because they perform the works of the Judaical law.

For whoever rest their plea for acquittal from the curse denounced against all sinners in Adam, on their legal performances, are still under the curse: “cursed is every one,” it is written, “who remains not in all things that are written in the book of the law, to do them,” that is, cursed is every one who is not perfect and uniform in his righteousness. The curse being thus unequivocal and without redemption upon every transgressor, who, I say, among the Jews can hope to be saved on the plea of legal righteousness?

It is moreover manifest from the words of the prophet Habaccuc, that no one is to claim to be considered as righteous before God on such a plea. For he rests our plea on quite a different footing. “The righteous man,” says he, “shall live for his faithfulness.” Habaccuc inveighing against the enormous sins of the Jews, does not clothe them in their national distinction of circumcision with immunity from the curse of sin, he does not send them for redemption from that curse to the works of the law, but he directs their attention to the strong rock from whence they were hewn; the rock of faithfulness, the spiritual rock of their great pro-

genitor Abraham. In effect he reminds them that the just man shall live, or obtain redemption from death, the curse of sin, not by the plea of carnal circumcision or legal works, but by the plea of spiritual faithfulness.

Now the law stands not in spiritual faithfulness; the spirit or principle, the state or disposition of the heart is nothing in the eye of the law; the overt act, the external compliance is every thing: the Judaical principle which it is sought to engraft upon the church of Christ rests the promise of its redemption on a compliance with all its legal requisitions. It says in effect, that he who does all the law commands shall live in it, that is, shall not be cut off from the Jewish community, but that the man who fails, shall be cursed. From this curse, to which all, who seek to be saved by the law, stand liable, for all have failed, Christ has purchased us. He has been made a curse for us, for it is written, cursed are the crucified.

He has submitted to death, the effect of the curse against sin for us; for us, because having never sinned himself, his death could not have any effect on his own account, in saving from sin, or which is the same thing the punishment of sin. But God was pleased thus to set forth his crucified body, or to make him what the law calls a curse, that it might have the effect

of saving us from sin, or the punishment of sin, that we seeing in him as it were in a mirror, the perfect representation of faithfulness perfected by suffering, and being subdued by love and gratitude and admiration, might be spiritually changed and ourselves transformed into his glorious image, into the glorious image of the sons of God, and that we might consequently be accepted by our heavenly father with the same returning favor as if we had ourselves voluntarily suffered the death due to our sins.

For whatever we are sincerely pledged to do, God will in our favor now, as formerly in favor of Abraham, consider as done; in form as respects the law, and in effect as respects the beneficial consequences to the faithful.

Thus has Christ become in effect though not in fact, a curse for us, that all nations may find the blessing of Abraham, or redemption from the curse of sin, not in circumcision, but in that spirit which was exhibited by Christ Jesus on the cross, to which the faithful are pledged; receiving as true children the promise of the inheritance given by the spirit to Abraham, not through any carnal mark of descent from his body, but through that faithful spirit which is the sinew of spiritual membership with Christ his seed.

Brethren, I use an argument from analogy ..
 (ἀναλογία), drawn from human customs and address-
 ing itself to human reason. No one puts aside,
 or makes an additional disposition in a will or
 testament when it has once been perfected or
 established. But the words of promise in ..
 God's will or testament were to Abraham and
 to his seed, those words are not to his seeds,
 as referring to more seeds than one, but to thy
 seed as restricted to me, which seed is Christ.
 Now the reasoning of the Judaizers, giving
 permanency and saving efficacy to the law in-
 fers two seeds, in whom all the nations of the
 earth should be blessed, viz. Moses and Christ. ..
 But I say, that the testament which was esta-
 blished by the words of God for Christ or the
 one seed, the law, which was four hundred
 and thirty years after, (to judge by analogy
 from human testaments) cannot cancel, so as to
 annul its express words, substituting seeds for
 seed, I say this in opposition to the Judaical
 argument which necessarily infers a cancelling.

I say this, and I say it with reason, for if ..
 the law ground the inheritance on the institu-
 tions of Moses, thereby making Moses a seed
 in whom the nations are blessed, that is, in
 whom the nations are freed from the curse of
 sin, the law in such case is so completely at vari-
 ance with the testament, naming two seeds, when

the testament admits but one, that it must reasoning from analogy, overthrow it all together, and the inheritance of life, or the blessing, no longer derives from Abraham, according to the words of the promise, but from Moses according to the law. But it was to Abraham that the testament was granted, and that in favor of his one seed, and the law, I repeat, an instrument of so many years later a date cannot be supposed capable of cancelling the testament originally perfected to Abraham, and secured for his one seed.

What then you ask is the law? Not a scheme or a system I answer, which was given on account of righteousness, but of sin, which like Christ should bless, by doing away with sin or bringing in righteousness, but a scheme or system adapted to, or composed with a view to, and on account of the state of, the Jewish nation, rendered necessary by the sinful state of that nation, to remain till the coming of him in whom all the nations of the earth should be blessed by his taking away sin. The law was appointed to precede the coming of Christ, who was restrictively named in God's testament as the one seed in or through whom God's blessing should alight upon the faithful of all nations.

It was arranged or ordered for the parties affected, not immediately by the parties them-

selves, like the testament which was set forth by the immediate word of God, but mediately by messengers: and it was not delivered immediately to those parties, but into the hands of an assurer, namely, Moses. But the testament was delivered immediately to the party, to whom it was granted, namely, Abraham. This distinction I mention not only to contrast the sublime and important fact of an immediate and as it were personal grant from God, against those splendours of meditorial promulgation with which the Judaical advocates of the law fascinate your imaginations, but also to confute their reasoning when they argue, that the testament and the law have the same sanction, and are therefore co-existent and of equal authority. The law I have said was delivered into the hand of an assurer. Now an assurer is not of one, but of two parties. But God is one; in the grant of the testament God stands alone. There being therefore an assurer in the giving of the law, and there being necessarily two parties where there is an assurer, the facts of there being an assurer in the giving of the law and consequently two parties, but no assurer in the grant of the testament, God being one, prove that the law does not stand on the same ground, with respect to its sanction as the testament. Your argument therefore, drawn

from the power of a party to a deed of revocation, or alteration, or addition will not hold, because in this case the parties to the revocation or alteration or addition, are not one and the same with the party to the deed. God being the sole sanction of the testament of promise. For the testament or promise from one had no assurer. An assurer is an intervening attester between two parties to a joint deed. But the law being in the nature, not of a testament, but of a compact or covenant between two parties, Moses to whom it was delivered was the assurer of or between two, that is, between God and the people. The party ratifying the testament was God, or one, but the parties ratifying the compact or covenant through their assurer Moses were two, God and the people.

In proof that the law has no authority to .. innovate upon the promises, I have shewn that its sanction, and the sanction of the promises are diverse. Do I mean then, you ask, to represent them as rival and conflicting dispensations? Is the law in opposition to the promises? Never. It is the very position I dispute. For had a law been given which could have given life, that is, which could have redeemed us from the curse of sin, then indeed our righteousness or acquittal before God, would have been really grounded on that law, then

the law might have been considered as opposed to or conflicting with the dispensation of faithfulness, each proposing for the benefit of mankind the same end, viz. salvation, through diverse and apparently incompatible means, the one through the external works of the flesh, the other through the internal principles of the spirit. But as they do not propose the same end, viz. salvation, though diverse in their sanction, and differing in the means of accomplishing their respective ends, they are not in competition, and therefore do not conflict with each other, the law is not in opposition to the promises.

But moreover the scripture concludes all under sin, that is, as liable to the curse, those who are under the law equally with the others, in order that the promise of the blessing (or redemption from the curse) which derives through Jesus Christ's faithfulness, or our fellowship therewith, might be given to those who are faithful, thereby shewing, since those who are under the law, continue nevertheless according to this scripture under sin, that redemption from sin is not the end of the law, that the promises therefore do not conflict with the law, by assuming an *exclusive* efficacy towards that end.

The law and the dispensation of faithfulness .. have not the same end, but before the annun-

ciation of the latter as an effectual scheme of redemption, we were under custody of the law, as condemned persons shut up, until God's message of grace or dispensation of faithfulness should be proclaimed or revealed, and the door of our prison thrown open. So that the law was as it were the keeper of our childhood for Christ, till Christ should come with the glad tidings of our deliverance. So far was the law from redeeming us from our condition of restraint, that its very office, or at least its effect was to mark us as unfit to be at liberty ; to discipline us in every the most trifling matter under an arbitrary system of minute and vexatious regulations.

The office of the law was to hold us, as it were, in custody, to be in due time delivered by another, by him, who was designated in the promises as the seed in whom only all the nations should be blessed ; to be delivered, if we will but follow him, with all the grace of an acquittal by his proclamation of a new dispensation, a dispensation of mercy on the part of God, and faithfulness on the part of man, which dispensation he brought to us from his heavenly father, exemplified in his life, and sealed with his blood.

The faithful, therefore, by a sincere baptism into his crucified body or pledge to his faithful-

ness of spirit, having secured the benefit of God's revealed grace or pardon are restored to freedom, are redeemed from the sentence of death or curse of sin, no longer owe obedience to a keeper, but are free as sons. Ye are no longer under thralldom to the law as a keeper, and consequently owe no obedience to any one of its ordinances.

For ye are all, Gentiles as well as Jews, .. through faithfulness and without circumcision as sincere members of Jesus Christ sons of God. For as many of you, as have been baptized into Christ, of whom God said, thou art my beloved son this day have I begotten thee, have invested yourselves, with him entirely, no less with his glory than with his sufferings.

In this union with Christ, of spirit and condition, the distinction of Jew or Greek, of slave or freeman, of male or female, are unknown. For ye are all one in Jesus Christ. No one has a separate interest in Christ. Christ suffered and was glorified, not for himself exclusively, but for all the faithful, whatever he did, or is, God graciously considers us, as far as we are beneficially concerned, to have done, and to be. Whatever in like manner we do and are, is for Christ or his members, and not for ourselves exclusively, self, or personal considerations are

annihilated; all privileges, all national, civil and even natural distinctions merge in Christ.

If ye are by unity of spirit genuine members .. of Christ, truly with him ye are the seed of Abraham, and heirs without circumcision according to the promise.

It will be objected to me, that, granting we .. are sons of God, and that this honor has no connection with circumcision and the works of the law, does it not appear inconsistent and unaccountable, that the first begotten son of God, Jesus Christ, was himself circumcised? I answer, that the son must have his state of infancy, before he attain unto that of manhood, and if God was pleased to make Christ the representation as it were of all his sons, and designed in him to typify or illustrate the course he meant to pursue towards those sons, it was necessary to place him under circumstances common to them all, common to them both before and after the consummation of his grace.

Now you know, that what time the heir is an infant, though Lord of all, he differs nothing from a slave, but is put under trustees and .. guardians for a determinate period, according to the will of the parent; thus we, though .. sons of God, when in our infancy, that is, before we attained unto our manhood as mem-

bers of Christ, were subjected to those elements of existence, those principles or original conditions of life to which all the world, all, whether Jew or Gentile, as descendants of Adam, are subjected. When the time was fulfilled, God sent out his son, and that he might be a perfect type of all the sons of God, that is, of the faithful, God subjected him likewise to the same common and original conditions of life. He was made like the faithful in general of a woman, and like the Jews in particular subjected to the law, that God by openly redeeming or purchasing him, thus as just mentioned made a perfect type of all the faithful whether Jews or Gentiles, by redeeming, I say, or purchasing him from under the law, that is, from death the penalty of sin under the law, might exhibit in him (making him thereby substantially his word of communication) a perfect confirmation of his promised grace to accept the faithful as righteous: and that he might in effect so accept them, that is, redeem or purchase them from under the law, or from death the penalty of sin under the law,—all, not only the Gentiles, but those likewise who were under the law: and this was the reason of his being circumcised; in order to complete what was necessary to his typical representation of the Jew, that all of us who have been bap-

tized into Christ's crucified body, (Christ having been made a representation or first-fruits as it were of both,) Jews and Gentiles, being assured of our equal fellowship with him, our equal interest in the promised blessing revealed in him, as God's word or symbol of communication with man, might receive the adoption of sons.

But that ye are sons, that God has sent out .. his son with the commission of adoption in your favor, that he has sent his son on this commission, what is it but that he sent that son to be a pattern or model of your sonship, what is it, but that he sent the spirit of that son to be your spirit, to be in your hearts, to become the spirit that is in you as well as in him, a spirit that feels that the faithful with Christ have one common Father, exclaiming, Abba the Father. You are then no more a .. slave but a son, and if a son, God's heir, through, or as a member of, or as inhabited by the spirit of, Christ.

You were formerly ignorant of God, and it .. is not so extraordinary that your minds were then enslaved by superstition. Ye were enchained to the visionary and aggravated terrors of imaginary divinities. But now that ye know .. God, or rather now that ye have been acknowledged as sons of the true God by the mission

of his son, being sons, why cast ye not off the slough of a servile condition? How can ye return back to the weak and mean principles of the unenlightened, principles suited only to the infancy of the sons of God, such as they were liable too when they had no positive filial recognition, being as Gentiles born of a woman, or mere children of nature, or as the Jews under the law, the fettered children of bondage. How can ye, having been enlightened by the resurrection of Christ, that glorious attestation of your adoption as sons, wish to retrograde into the puerile and degrading habits of an infantine or servile condition.

Ye observe days and months, and seasons, .. and years, as if God esteemed one day or season holier than another. Have ye not heard that the sabbath was made for man, not man for the sabbath?

Being embarked with you in one common .. interest, I am filled with apprehensions lest I have toiled in vain for you. I am as you are, .. I take the same interest in your conduct as if I were one of yourselves. Be ye as I am, respect my anxiety on your account, be of the same spirit, be similarly affected with myself, be as solicitous as I am that your conduct should correspond with your liberty and rationality as the sons of God.

Brethren, I beseech you, have ye not wronged me? I have spent myself wholly for you, I have coined my heart, as it were, and ye demand me of that reciprocity to which I am entitled. Ye have suffered yourselves to be seduced by the apostles of the circumcision, who, protected under that ceremony from persecution among the Jews, are powerful and flourishing. Coveting their prosperity, ye have unjustly deserted me, despising the poverty and persecution, which I encounter rather than resign that liberty of the sons of God wherewith Christ hath made me free. Do you deny this to be an unjust return for the former services of your apostle? But I appeal then to your former sentiments and conduct.

You know that when I formerly announced our blessed message to you, the infirmity of the flesh, the trials and troubles to which it is heir to, (and which were then as now conspicuously and eminently realized in my person, for I have been a spectacle unto all men,) were then no obstacle between me and your affections? You did not then on such grounds undervalue or reject me; but you received me as God's messenger, as Christ Jesus. Your hearts were in unison with the words of the prophet:—"blessed are the feet of him that bringeth glad tidings." What meant those ..

blessings which ye then heaped upon me? For I bear you witness, that, had it been possible ye would, to use a common expression,* have dug out your eyes, and have given them to me. What meant those blessings, that now because .. I tell you the truth I am become your enemy?

It seems that my opponents have recently, .. on the prospect of my coming to you, been more than usually zealous in your behalf. Their zeal is not sound, or grounded upon good principles; but it springs from an anxiety to exclude us, an anxiety to secure an exclusive hold upon your affections as partizans to their sect. It were well that they cultivated your .. good-will industriously and zealously, and in a good cause at all times; and not only on my coming among you,—among you my children, .. for whom I again suffer the pains of labour till Christ be formed in you, till you become free as the sons of God. I could wish to come .. to you now, and find occasion to change my tone of address, for I entertain perplexing anxieties respecting you.

Tell me, ye, who wish to be under the law, .. are you not in the habit of hearing the book of the law read in the synagogue? For if you are, you know, it is written in that book, ..

* How obvious is it here, and in a thousand other passages of this work that exposition is death to the spirit of the text.

Abraham had two sons, the one of a woman, who was a slave or handmaid, the other of a woman who was free. But he who was of the slave, was not distinguished from the rest of the descendants of Adam. He was born of a woman or according to the flesh, but he who was of the free-woman, was distinguished from all others, being the offspring as it were of God's special promise to Abraham. This history, with which you, who are so attached to the law, must be supposed to be familiar, will admit of an allegorical signification so as to illustrate the doctrine I have laid down, respecting the testament and the covenant, the perfect distinctness of the claim of the faithful under the testament, from any claim under the covenant, its entire independence of, and superiority to the covenant. This I have already sufficiently proved by argument, and I will now further enforce it in your own way by allegorizing a passage taken from your own scriptures.

Agar and Sarah are the one the testament, the other the covenant. One of these, viz. Sina, or the covenant of Sina, was promulgated from a mountain and engendered to slavery, which covenant is Agar, or fitly allegorized in Agar. (The mountain may be called in our allegory either Sina or Agar, for the mountain Agar as well as Sina is in Arabia, it answers

moreover to the Jerusalem which now is, and is in a state of bondage. (For Agar, and Agar's children were slaves.) But the other, the testament, or the Jerusalem that is free, the testament on which the new Jerusalem grounds her freedom, the Jerusalem which is from above, which is promulgated from no mountain, but comes immediately from God or from above, is Sarah, is fitly allegorized in Sarah, the mother of the promised seed Christ, and (in him) the mother of all the redeemed or liberated sons of God, that is of us all, or all the faithful.*

Habituated as you are in reading and hearing the law read, this illustration will the more awaken your spell-bound faculties by its harmony with the triumphant anticipations of Sarah. "Rejoice barren one, thou that bearest not, break forth and shout, thou that labourest not, for many more are the children of her who

* On inspecting the following, the reader perhaps will see that my construction is borne out by the original, the pointing to the Greek is omitted to save trouble both in writing and printing.

Αὗται γὰρ εἰσὶ δύο διαθήκαι, μία μὲν, Σινὰ, ἀπὸ ὀρέων εἰς δουλείαν ὑποκείμενη, ἡτις ἐστὶν Ἀγάρ (the mountain may be called in our allegory either Sinai or Agar.) Τὸ γὰρ Ἀγάρ, (as well as) Σινὰ, ὁρὸς ἐστὶν ἐν τῇ Ἀραβίᾳ, συνηχίει δὲ τῇ νυνὶ Ἱερουσαλὲμ (and which is in a state of bondage,) δουλεύει δὲ, (dropping the metaphor, and returning from the image to the person, and using the present for the past, which is allowable in allegorical language,) μετὰ τῶν τέκνων αὐτῆς.

is deserted than of her that hath an husband." Numberless as the sand upon the sea shore are the children of promise by the barren Sarah, who had not the husband, who had been for a time deserted by her husband, and her place supplanted by her who had him, her teeming handmaid, Agar. Numberless as the stars of heaven shall be the children of the first covenant, or like Isaac the children of promise, though that covenant has been for ages apparently deserted and forgotten, and supplanted by its handmaid the law, which as its instrument has been for a time permitted to reign though a slave and the mother of slaves.

Now we brethren like Isaac are the children of promise. But as he who was born according to the flesh, unmarked undistinguished by any special pre-announcement from above, then persecuted him who was born according to the spirit, or in accordance with the promise of God's spirit, so it is now. But what says the scripture, cast out the bond-woman and her son, for the son of the bond-woman shall by no means inherit with the son of the free-woman. Cast out the law of the covenant with its circumcision, &c., for it shall not be co-existent or of equal and concurrent authority with the testament of promise. Truly, brothers, we are not children of the bond-woman but of the free-woman.

· Maintain then the state of freedom, in which .. Christ placed the faithful, and be not again forced into a yoke of bondage. Behold I tell .. you, I Paul who am circumcised, and have been represented as not altogether unfriendly to the practice of circumcision, I tell you that if you assume that carnal mark of distinction, Christ shall profit you nothing, that is, if you assume it in the true spirit of its institution, as a pledge of your submission to the yoke of the law ; in that case what Christ has done shall benefit you nothing. He came to redeem you from the yoke of the law, and to exalt you into the free condition of sons.

But if you are circumcised, I assure you .. again, as I have done before, and I pledge myself to every member of the circumcision, that the act of circumcision, undergone in the true spirit of Judaism, pledges an unreserved submission to all the obligations of the law. By it you undertake to acquit yourselves of all the demands of the law, those very demands, from which Christ has proclaimed your redemption. You are therefore annulled, your names cancelled by your own hands from his charter, ye are self-precipitated from that position of grace where your heavenly father, in his love and mercy had spontaneously placed you.

For we, who have the benefit of grace, are .. clear from the law, and seek not an acquittal

from its sentence by any compliance with its enactments. Assured by the earnest of the spirit given to us manifested upon the Gentiles as openly as upon the Jews, we receive a blessed hope of being accepted as righteous, not in any degree from circumcision but from faithfulness, from being in one spirit, baptismally united with Christ.

For with those, who are sincere members of Christ, neither circumcision nor uncircumcision has any efficacy towards the assurance of God's acceptance. I am circumcised, many of you are uncircumcised, but as members of Christ this circumstance creates no distinction whatever between us. But faithfulness of spirit wrought into the soul as a second nature by love, by our love of God, is with us the all in all, the only ground upon which we stand.

On this principle ye did run well as unencumbered by the law, as having your loins girded up. I had explained to you the message of free grace, you were in full possession of the truth, and you followed it readily. Who has intercepted your course to make you swerve from it? Whose or what persuasion has misled you from the true doctrine? Whose, or what! So repugnant with mine who called you to the free condition of the sons of God?

Preserve, I beseech you, the truth as I delivered it, uncontaminated with any heterogene-

ous mixture. A little leaven leaveneth the whole lump. One false principle admitted into a system changes its character; and in particular circumcision, by the introduction of the machinery of the law, which Christ had demolished, deprives the new dispensation of its grace, and the sons of God of their free emancipation.

You have had from me Christ's true message of free redemption without the works of the law. Who is it, pretends to announce to you a different message? As in the Lord,* as a servant of the Lord, as a fellow-servant with you of one gracious master, as sensitively alive, like a faithful servant and trusting that you are the same, sensitively alive to whatever affects the honor of our common master, and valuing beyond price the free service to which he has promoted us, I, as a servant of our common Lord, and thus appreciating the free nature of my service, cannot persuade myself that any of

* If I am correct in supposing that St. Paul in the use of the expressions *ἐν Χριστῷ*, and *ἐν κυρίῳ*, denotes the relation of the faithful to Jesus, in the former as members, in the latter as servants: those expressions, being so understood by the persons to whom he wrote, would easily convey all the sentiments naturally growing out of those relations, and so much of such sentiments as is necessary to clear the connection of the passage with its context, though not expressed in terms may be supplied or understood by the reader, as they were undoubtedly familiar to the minds of the apostle's correspondents, and as the apostle, being a lover of brevity, often omitted what his readers understanding might obviously supply.

my fellow servants can wish to divest such a service of its free and gracious character, I cannot persuade myself that you will forego the inestimable riches of our master's grace. I have felt, and still feel a confidence in you, that ye will not attach yourselves to any other more slavish doctrines, to the doctrine of the Judaizers especially, so incompatible as it is with the very design of Christ's mission of redemption, as I have before opened and explained it to you, and I rely upon you, that, whoever troubles you to that effect shall himself sustain, while you escape the condemnation with which he threatens the uncircumcised.

Brethren, who could tell you that I admit not the efficiency of faithfulness without circumcision, that circumcision is a further requisition of the dispensation I proclaim? If so, if my proclaiming of the cross, that prototype of faithfulness perfected, be thus qualified and made conformable to the privileges of the Jews, why am I still persecuted by them? Truly, they have no reason; for in this supposition the offensiveness of the cross has ceased to exist.

You are aware, that the christians at Jerusalem are tolerated entirely or in great measure, because, for reasons of good policy perhaps in their particular locality, they forbear to repudiate circumcision,

Circumcision is the vital thread of Judaism, which is cut asunder by the full declaration of that principle of salvation which Christ exhibited on the cross. If our acceptance with God rest exclusively on faithfulness of spirit, on that spirit which enabled Christ to lay down his life on the cross, and Abraham to offer his only legitimate child, when the will of God demanded such sacrifices. If our acceptance with God rest upon our being thus sincerely baptized into Christ; into his crucified body, into his faithful spirit, then are all the forms and external works of the law, and the Jews are aware of this, become idle ceremonies.

It is for this reason the christians at Jerusalem are constrained to hesitate in declaring the whole will of God, are forced to temporize for their very existence; it is for this reason I am persecuted with the utmost virulence by my own nation, because I denounce circumcision, because I have boldly cut asunder the vital thread of their exclusive privilege of holiness.

The Judaizers are subverting Christ's work among you, neutralizing or limiting his message from God of free pardon to the faithful without the works of the law. They maintain that the uncircumcised are obnoxious to the heaviest sentence of the law, excision from the people of God, and most zealous are their efforts at

this moment when a visit from me is in agitation, to excind* all those who are uncircumcised in the flesh from your communion and connection. Would that themselves, uncircumcised .. as they are with the true circumcision, that of the heart, would that themselves, I say, were excinded from all connection with you, that they might no longer jeopardy your peace and stability as a church.

Brethren, you have been called to a state of .. liberty ; this I assert in terms of the strongest assurance ; only not so that your assured liberty should become a ground of dissention and strife which are carnal, but let love, that love which is the acknowledged rule of our order be the means, the soul, of mutual subserviency among you to each others feelings and interests. .. For the whole law of the sons of God is complete in a single precept. Love your neighbour as yourself. Love practically one another, for

* I have presumed to coin a word, but I do not trespass in this way often, and when I do, it is certainly because my stock of words are not sufficient to help me out of my difficulties. The meaning of the words coined, I trust, are always too obvious to create any perplexity. In this instance, abscinded would perhaps have been more strictly from the Greek, but it would not have answered my purpose better ; and as I have elsewhere coined the word excinded, I did not wish to add another sin to my catalogue. I will just add here, to save another note, that in the thirteenth verse, I shall consider the *γαρ* as strongly asseverative, and the *μὲν μὲν* which follow as corrective of the asseveration.

all the faithful are but one body, one building in Christ Jesus. It is our occupation to preserve that building from being injured by the enemies of Christ. But if ye bite and devour one another, see that ye are not yourselves mutually the cause of your common dissolution.

But, I say, walk spiritually, that is, as persons pledged or baptized into that spirit which was in Christ, and the things which the flesh covets cannot, will not, be taken by you as the scope or principal end of life. If they are, the freedom to which ye are called as spiritual members of Christ exists not; for the selfishness of the flesh and the disinterestedness of the spirit, that spirit which was in Christ, are incompatible with each other, and lie as impediments in the way of each other, so that a man suffering himself to be encompassed and perplexed with the strifes and passions of the flesh, cannot act as he, that is, as the spirit, the judgment, the mind of the man wishes to act. He has not his liberty, he serves unwillingly under a master. But if ye are led by the spirit, if the things which the spirit desires be the scope and principal end of your life: if ye live spiritually, if ye are as persons faithfully baptized into the spirit of Christ, ye are the sons of God, ye have no master, ye are not under a law, and the works of the flesh, which ye will avoid, are

manifest to you without any law. You ask, perhaps, what are the works of the flesh so incompatible with the freedom of the faithful? Should we not seek for them in some code of law? In the writings of Moses for instance, or in the moral disquisitions of the philosophers?

But, I reply, the works of the flesh need no written index to point them out, they are and ever have been sufficiently obvious to the common sense of mankind, to those whose spirit is not enslaved by the lusts of the flesh; such are adultery, fornication, filthiness, lasciviousness, the abominations of idolatry, the fatal arts of sorcery; such are the enmity, strife, eagerness, anger, contentiousness, factiousness, schism, which I regret to notice among you; such are envy, murder, drunkenness, gluttony, and the like; all which principles and practices I distinctly and especially tell you, as I have done before, are utterly incompatible with the baptismal pledge of the sons of God: they who are guilty of them, whether they be of the circumcision or of the uncircumcision, have no part or inheritance in the kingdom of God, whose rule is the rule of liberty. Such persons have no liberty, they cannot act as they would, they are not subjects of a free kingdom, they are under the bondage of sin and death.

But those who act under the guidance of.. mind, who have broken the thralldom of their passions, who are, consistently with their pledge, spiritual as Christ was spiritual, are freed from the law of sin and death, they are not sensible of any law in their members, subverting that of the mind, they have crucified the flesh, by being baptized into the crucified body of Jesus, they have pledged themselves, whatever it cost, to discard for ever all selfishness, or that enslaving principle which constitutes the peculiarity of the flesh. They have grafted, as it were, the spirit of the disinterested Jesus upon or into their own spirit, and the natural fruits of the spirit thus regenerated with a graft from the holy vine, are love, joy, peace, forbearance, a disposition to be useful, kind-heartedness, faithfulness, mildness, self-command.

He who has established himself in these .. things, he who runneth thus in the way of the spirit, finds that he runneth in the way of the most perfect freedom, he finds that there is no law to restrain any of his movements. Those .. who are really members of Christ have for ever forsworn the tyranny of the flesh, its passions and lusts; they have crucified themselves with the crucified body of Jesus, and risen again regenerate in his spirit of faithfulness.

If then as members of Christ we are regene- .. rate in his spirit, if by baptism, in grateful

consideration of God's free pardon of our sins, we have pledged ourselves to live in Christ's spirit, let us move in unison with that spirit. Let us make our conduct correspond with our profession, and not, like the unregenerate .. whether Jew or Gentile, involve ourselves in vain contests for personal distinctions in the carnal spirit of party, caballing with some, viz. the circumcised as partizans, and with an evil eye watching others, viz. the uncircumcised as adversaries.

On the contrary brethren, even though a .. man be in actual transgression, and in your affectionate zeal you snatch him as a maimed member from the destruction that threatens him ; (much more in a mere omission of a carnal ceremony,) even in such a case, in the case of actual transgression, do you, who happily continue in the ways of the spirit, with that gentleness, which is one of the natural fruits of the spirit, that is, of the mind or spirit when it acts as it did in Christ, free from any undue bias of the flesh ; do you, I say, in gentleness restore such a one as a maimed member of Christ. But in the exercise of this lenity to others, let each look well to himself, lest in his compassion to the offender he be tempted to become a partaker of the offence. Thus, .. instead of aggravating each others burdens,

lighten them as much as you can by mutual sympathy and support, assisting each other in the service of our Lord, fulfilling the law of love, that single law, (if what is rather a principle may be called a law,) which he has imposed upon us. I prove by these observations the unreasonableness of that spirit of sectarian selfishness and pride which exists among you, aggravating, by strife and contention, the difficulties you have to encounter; I prove that spirit to be as irrational as it is mischievous. For,* if any man outraging the charities of life, makes religion an affair of party, and because he prevails upon others to encumber themselves with circumcision, while in spiritual love he himself remains a child, makes pretensions to distinction among the brethren, he is perfectly unreasonable, he is under an infatuation.

The carnal spirit of party builds its importance upon the works of others, and talks of the multitude of its circumcised proselytes, but the spirit of Christ knows no distinction but what is personal. Let each of you bring to the proof, rest his pretensions upon, his own

* I think it will often be found that where an argument clearly infers a conclusion the apostle, without expressing that conclusion, uses the particle γαρ, and hurries on to other matters bearing upon, or springing out of, the unexpressed conclusion.

personal works, and not upon the work of another, and then his self-complacency, his exulting consciousness of the love of God, shall rest where it ought to do upon himself alone. For every vessel shall carry its own burden, .. cargo, or merchandize : let him who brings the .. word instead of limiting it by ceremonial obstacles, give practical, not mere ceremonial proof, that he has himself a property in its inestimable treasures, let both him who brings and him who receives the word, by personal application making it their own, participate fully in all the good it contains, in the purity which it enjoins, and in the grace without works which it proffers. Then shall every vessel carry its own burden, then shall every man rest his pretension solely upon himself, solely upon the personal benefit he derives by his personal application and improvement of grace.

Do not deceive yourselves. You will gain .. nothing with God, whatever you may with man, by an imposing array of the retainers of circumcision. On the contrary, by such a perversion of his goodness you are insulting him. Professing the glory of God, you are but laying out yourselves for the favor of man. But God will not be insulted, you shall personally reap what you personally sow ; for whoever .. sows to the flesh as you do, whoever seeks only

the favor of man, sowing to his own interest or vanity, that the pride and selfishness of his own flesh may be pampered by the support and adulation of the multitude ; whoever thus sows to the flesh shall reap only that which the flesh is heir to—corruption ; but whoever sows to the spirit, whoever by the sincerity of his baptismal pledge perishes as to the lust of the flesh, the lust of the eyes, and the pride of life, in the crucified body of Christ, and rises again as to faithfulness, purity, and love, with the spirit of Christ, he shall reap that which the spirit is heir to, viz. eternal life.

Let us not then in our personal exertions .. slacken to do good, for every one who perseveres, who remits not in doing good, shall reap his harvest in its proper season. Let us .. indeed, as opportunity shall serve, fulfil to its utmost extent the law of love before alluded to, viz. love thy neighbour as thyself, let us, as opportunity shall serve, do good to all men, and especially to those who, belonging by baptism to the dispensation of faithfulness, are as it were of the household of Christ.

You have seen on other occasions* in what .. hand I write, when I take up the pen myself.

* I am aware that this imports a fact, inconsistent with the common opinion that this is the first epistle St. Paul ever wrote. I know not whether it is heterodox to suppose that some, and perhaps many, of St. Paul's writings and doings may have been lost to the world.

See in what characters I have written this letter, recognize the well known character of my own hand-writing, I call your attention to this, because in recognizing my own hand-writing you will pay the more profound attention to what is written: and as I am about briefly to mention the principle purport of this epistle, I wish here to arrest your most affectionate and closest attention.

They who study appearances from personal .. and selfish motives constrain you to be circumcised, their sole object being, that the cross may be cleared from offence to the Jews, and themselves secured from persecution. Their .. object is not, what they profess, to bring you under any peculiar privilege, as adopted Israelites to establish you in all the observances of the law blameless. For even themselves, circumcised as they are (I am speaking now of those among the Judaicals, who were originally Gentiles, some of whom are the most conspicuous in this controversy,) even they themselves, circumcised though they are, do not in point of fact as circumcised keep a law: keeping a law forms no part of the meaning or effect of that act, in the spirit in which they perform it: deference to any law of which that act is a symbol, is very far from their thoughts; their own credit, their own reputation, is all

they think of, they are circumcised merely because they wish you to be circumcised, that your flesh or your carnal adoption into the family of Israel so far from subjecting them to be persecuted, may be a ground of triumph to them, and a subject of recommendation with the Jewish hierarchy.

But for myself I discard all boasting, save in .. the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world. Having died in this body of .. flesh, I study not appearances, to have it spared from the consequences of my baptismal pledge. I know no master but Jesus Christ, and with him neither circumcision nor uncircumcision are of any moment, but the crucifixion of the flesh, of the old man, with his crucified body, and the resurrection of the spirit, the new man, the new creature, with his glorified body, that is, our utter severance from the selfish principles of the flesh which is death in Christ, and our absolute, entire and faithful addiction to the disinterestedness of the spirit, which is life in Christ; and whoever order themselves in such .. courses, as thus to redeem their baptismal pledge, thus to conform to the measure of the faithful, viz. Christ's crucified body, their portion (true Israel of God as they are, and not merely the Israel of circumcision,) their portion

is assured peace and mercy with God, whatever hatred and cruelty they may as uncircumcised experience from man.

Being a new creature, redeemed from the law to Christ, I acknowledge no master but him, and having amply proved the nullity of circumcision, which is the ground of your appeal to my masters, as you would have me acknowledge the apostles at Jerusalem, I conclude by repelling the insinuation that I have a master on earth, Christ is my only master, and to him I stand or fall. Let no one as though he .. had a right to do me either justice or injustice as a master, annoy me, for I carry in my body not the mark of a servile retainer to the Judaical faction, but the marks of a servant to him whose service is perfect freedom, the Lord Jesus. The grace of our Lord Jesus Christ be .. with your spirit, brethren, assuring it of its acceptance with God without the works of the flesh, without circumcision and the ceremonial purification of the law. Amen.

EPHESIANS, CHAP. I. V. 1, 2, 3, 5, 4.

PAUL through the will of God apostle to Jesus Christ, writes to the holy and faithful members of Christ in Ephesus, to those who entitle themselves this distinctive denomination of the followers of Christ, by a faithful pledge to a unity with him, that is, to a unity with his holiness and faithfulness. God our Father, and .. Lord Jesus Christ grant you grace, or gratuitous acceptance and consequently peace, or the peace of mind inseparable from the assurance of that grace.

Blessed be the God and Father of our Lord .. Jesus Christ who has blessed us among the heavenly, that is, as heavenly or as true members of Christ who is heavenly, with every spiritual blessing peculiar to our blessed connection or unity as sons of God with Christ who is in heaven. Blessed be God, who actu- .. ated by love has designated us as his own to a filial adoption through Christ, that is, through

our spiritual fellowship with Christ as faithful, not through a carnal adoption among the sons of Abraham as circumcised ; who has done this, not in a spirit of exclusion according to the restricted grace of a national or individual election, but in a spirit of unrestrained love according to his good will: his adoption of us standing in a decree of election which, unlike that which the Jews plead dependent on circumcision and the ground of privilege, is grounded on the universal good will of the Creator to his creatures, and is in favor not of an individual tribe or nation, but of all, whoever they may be, that love him, a decree which is coeval with the world, a decree which has ever been in force for the saving of those who love God, for the redemption of those from among the children of wrath, from among the mere unthankful, unfaithful, unholy, or which is the same thing unregenerate descendants of Adam, against whom the sentence of condemnation was pronounced. Blessed be God who has thus by his decree of election accepted us as sons, notwithstanding our imperfections as men, accepted us as righteous before him, that is, as considered by him holy and blameless, whatever we may be considered by the Jew, who consider circumcision and the carnal purification of the law as indispensable to holiness and acceptance

with God,—fixing by that decree the spiritual blessing which is the subject of the decree, viz. the adoption to a unity in his favor with Christ his son, and fixing the requisite qualification of the object of that decree, viz. love, but not fixing the objects themselves. Blessed be God who has thus blessed us by an eternal decree even prior to the covenant of Moses with the spiritual or heavenly blessing of the adoption in Christ. Blessed, I say, with the most grateful earnestness, for though by that decree he only fixed the spiritual blessing, which was the subject of that decree, viz. the adoption to a unity in his favor with Christ his son, and the requisite qualification of the objects of that decree, viz. love, but did not fix the objects themselves, and therefore did not predestinate us respectively, yet we who are baptized, we the holy and faithful, we who claim the distinctive denomination of the followers of Christ, unless we are the grossest hypocrites, unquestionably love God, and therefore as unquestionably are the objects of his blessed decree, love to God being the soul of baptism, or of any adhesion to Christ, binding us like Christ or like Abraham to a willing and faithful devotion to the God whom we love, who thus accepted us on our personally, and sincerely by baptism pledging ourselves into an identity of spirit

with Christ, even before the proof of the sincerity of our pledge by a correspondent performance, thus treating us with the same gracious favor, which was shown to Abraham, when his faithfulness of spirit was accepted for an act of obedience to which it stood pledged.

Blessed be God who has thus appointed us .. to illustrate the glory of his grace; his grace confirmed to us as united to his son, in whom and not in the legal victims of the altar, we have our redemption from that curse which impends over sin. We have this grace in or through the blood of Christ. We have, as it were, quaffed the blood of Christ symbolically in the holy supper, pledging ourselves to him even unto the death; and in consideration of our thus appropriating, as it were, the blood of Christ by pledging our own, God assures us by or through that blood, of his grace, of his pardon of our failures in our endeavours to be righteous, assures us by that blood that he will accept us as his own sons, as he did him who shed it. This is the manner in which we have assured to us that favor, with which God abounds towards us, pouring out upon us, even before our faithfulness has been subjected to the same practical test, to the same fiery ordeal, pouring out upon us freely, most abundantly, and as it were in advance, the riches of his grace or favor.

Thus, in a manner the most striking, the most practically efficient, the plainest to our understanding, and the most exciting to the heart, and therefore in a manner which implies consummate wisdom and judgment in his counsels; has God divulged to us the secret of his own will, according to his own good will which he set forth in Christ, not according to the good will of the law, which is a placated good will and of partial application, but according to that good will which is his own essential attribute, which loaths the blood of bullocks and of lambs, which embraces all who love their Maker, and of which he gave to the world a practical illustration in the person of Christ, in glorifying him who faithfully loved him. Blessed be God who has thus divulged to us this mystery hidden from the ages that are past, for a dispensation, which in his own will and mind, he determined to give to the faithful, the spiritual descendants of Abraham, when the times of the restrictive dispensation of Abraham's natural descendants, the dispensation of the circumcision, should be fulfilled. Blessed be God for this dispensation, which sums up all his purposes with respect to us in Christ, both earthly and heavenly, both as respects our conduct here and our hopes hereafter, both as respects our unity with Christ in his crucified or

earthly body, and also as respects our unity with him in his glorified or heavenly body, all which have been instanced, illustrated, and held forth in the person of Christ.

This gracious dispensation sums up all in him, .. as members of whom, we have our allotment of inheritance; not indeed that we are allotted after the manner of our fathers, who on entering the promised land took their portions according to lot, but we as true members of Christ, and therefore as sincere lovers of God are the objects of his decree of election, and are secured in our inheritance by an assurance of a much less precarious and more solemn nature than the allotment of the fathers, being determinately assigned to it, not according to lot, but according to the determinate purpose of God, who in his operations conforms not to the capricious results of chance, but consulting only with his own will by his own unequivocal attestation in raising Christ from death, and accepting us as members of his risen body, effects in Christ all things that relate to the assurance of our inheritance, there being nothing further wanted, neither allotment nor circumcision, nor any other species of investment peculiar to the old dispensation.

We have been thus invested with this lot of .. inheritance, we Jews to whom Christ first came,

and who therefore first laid hold of him as our assurance of hope, that we, the first settlers as it were, the first who have been led by Christ within sight of our holy land, and have been blessed with this all-sufficient assurance in Christ, should praise the glory of God who has in reserve for us so glorious an inheritance. And .. this assurance in Christ, which is effectual for us Jews who were first called, is equally so for you Gentiles : for you who have heard the word of truth, the blessed message of salvation, and who have faithfully relied upon the same, and have had your interest in the inheritance sealed and confirmed to you by the holy spirit of promise : by that holy spirit which was promised to us, which, as it shone triumphantly in .. the resurrection of him of whom we are members, and as it especially displays itself to the Gentiles as well as the Jews for assurance and encouragement as the predicament of the church requires, is the earnest of our inheritance unto redemption : the earnest of our inheritance of that redemption, or that spiritual portion of the faithful, which we are sure of as an acquisition or settled possession, not as an allotment like that of the fathers on the chance of the dye, but as a rightful property or purchase settled upon us by the counsel and determination of God : a property which we are

assured of the moment that by sincere baptism in Christ we become sons of God : assured of by virtue of that filial investment which God granted to all the faithful, to both you and us, to all who love him in the person of Christ. And in this inheritance both you and we are invested by God, that we may praise his glory, that, unlike the carnal inheritors of the Jerusalem which now is and is in bondage, who groan and murmur under a yoke, we the liberated sons of God, restored as it were into the investment of our own estate, may make the praises of the glory of God our occupation and happiness. Knowing as we do, that those who as well as ourselves are of Christ's faithful spirit, have a joint interest with us in this inheritance, fruitful of praise, (and it is therefore an additional excitement to my gratitude to hear the particulars of your faithfulness as servants of the Lord Jesus, and your love towards all the holy,) .. I cease not to praise God on your account, never forgetting you in my devotions.

Blessed be God, I repeat, who according to his decree of election in favor of all who should love him, has determinately designated you to the adoption of sons, as he has done all those in whom his adoption is able to take effect, through the answer of love on their part, (and for this reason—having heard of your faithful-

ness, having heard of the manner and degree in which faithfulness evinces itself in your hearts as servants of the Lord Jesus, and of your love towards all the holy, having received these unequivocal proofs of your love to God, and therefore of your capacity of inheriting under God's decree,—I am ever thankful on your account, always remembering you in my devotions.) Blessed be the God, I repeat, of our Lord Jesus Christ, the Father of glory, the God who revealed himself to us by adopting us in Jesus as the Father, and by the glorification attending that adoption as the Father of glory; who has determinately designated you to this glorious adoption, that he might thereby give you a spirit of wisdom and of revelation in the knowledge of Christ,* that he might give you a mind or spirit fraught with

* The following is a sort of skeleton—showing the construction I give to the verses from 3 to 17 inclusive, *δωη* being the optative and not the subjunctive, induced me to look back for a verb in the past tense to govern *να*. I think an attempt at perspicuity caused the repetition of *ὁ θεός* in verse 17, on account of the great interval between *προορίσας* and *να*, and the addition of *τῇ κυρίῳ ἡμῶν Ἰησοῦ Χριστῇ ὁ πατήρ τῆς δόξης* grew out of the intervening matter.

³ Εὐλογητός ὁ θεὸς—⁵προορίσας εἰς ⁴υἰοθεσίαν—καθώς ⁶ἐξελεξέτο—(εἰς ⁷ἔπαινον δόξης τῆς χάριτος ἣ ἐχαρίτωσαν ἡμᾶς ἐν τῷ ἀγαπημένῳ—¹¹ἐν ᾧ—¹³ἐν ᾧ—¹⁵διὰ τοῦτο καὶ ἡμεῖς)—¹⁷ἵνα ὁ θεὸς ἴδῃ κυρίῳ ἡμῶν Ἰησοῦ Χριστῇ ὁ πατήρ τῆς δόξης δῶη ὑμῖν πνεῦμα σοφίας, &c.

revealed wisdom, with that wisdom which is opened unto you in the knowledge of Christ, who is God's word of communication with man, viz. the knowledge of the mystery hidden from the ages past but now revealed; the knowledge of the spiritual sense of the promise: that exhibiting to you in Christ the pattern of all true wisdom, and the subject of the full accomplishment of all the promises, he might excite in you, or give you the spirit which was in him, and make you partaker with him in those promises, for which participation the possession of that spirit is the necessary qualification: a spirit consisting in or evincing .. itself by the enlightening of the eyes of your heart, that is, the rectification of the affections of your soul; a rectification which is the consequence of your finding yourselves by the knowledge of Christ numbered among the holy, and appreciating as ye must your consequent prospects, as holy in the sight of God, as joint heirs with Christ, having God for your portion, .. and the riches of his glory for your inheritance, and his immeasurable power for your dependence; his immeasurable power corresponding .. with the mighty energies of the same as evidenced on the person of Christ, when he raised him from the dead, and seated him among the celestials at his right hand, above all supremacy ..

and authority, and might, and nobility, and above every name of dignity known, not only in the old Jerusalem or dispensation which is here, but is departing, but also in the new Jerusalem or new dispensation which is from above, and is approaching, and placed all things relative to the church, whether the old or new church, under his feet, and gave him to be its head, constituting the universal church one body with one head, as the entirety of Christ whom he made the head, and not only the head .. but the body ; the all in all : placing you and us as members in the body, having no effective power or spiritual life independently of the head or distinctly from the body.

And you Gentiles and us Jews who were .. dead : us Jews who were dead in our sins of the law, in our failures of attaining unto our legal prescribed righteousness; and you Gentiles who were dead in the sins of infidelity, in which ye .. once walked according to the habits and customs of this pagan world, according to or in conformity with the power esteemed in Ephesus as supreme in the air, a power or spirit, whether real or imaginary, whose operation or influence is still manifest in the children of disobedience, those children who will not emancipate themselves from that power, by accepting our glad tidings from the God of our Lord

Jesus Christ, among which children, or in the .. same spirit of disobedience with them, we also, we Jews once were, being versed in or customarily led by the inordinate desires of the flesh, doing the will of the flesh or obeying the flesh, and the restless imaginations which belong to the flesh, and were become as well as the rest, as well as you Gentiles, naturally (that is, as far as concerns this natural body inherited from Adam, and unregenerated by the spirit of faithfulness,) the children of wrath. You Gentiles, I say, and us Jews, who were alike dead, hath God quickened. You Gentiles were dead in your sins of infidelity: but God, abounding in .. pitifulness, from the free impulse of that everlasting love with which he ever embraces the faithful, quickened you; and us also, dead as we .. were in our failures of attaining unto the righteousness which he had prescribed to us, both you and us hath he quickened together in Christ, as living members of Christ's body, the church.* As we Jews therefore disclaim any saving efficacy from the works of the law, resting all our hopes upon the grace and goodness of God, ye Gentiles will surely be satisfied

* In my construction I consider, *τοῖς παραπτώμασι*, as an interpolation, and the *καὶ ὅντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι* of the 5th verse to have been displaced from it's right position, which is between the 2nd and 3rd verses.

that ye have no need of any such works, that ye are saved by grace, that the grace of God without circumcision, assured freely to all who by a sincere baptism are become in faithfulness of spirit members of Christ, is the only fountain of life in Christ.

God has raised up Christ, and has placed him at his right hand among the inhabitants of heaven, and in so doing he hath of his own free grace invested us both Jews and Gentiles .. as members or parts of Christ, with correspondent glory, raising us up from that death to which we stand pledged, from that death which as pledged, God considers as actual, raising us up, as he did Isaac, from that death which he considers as suffered by the faithful in the death of Christ by those who are pledged to it, to that life, which, as it appeared in the risen Christ, is the assured destiny of all who are in him, that is, who are faithful, begetting us to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us. God's purpose herein is, that in the times which .. are to come, he may, by the practice of common life as it will shape itself under his new dispensation, bring into view the rich transcendency of his grace in its aptitude for our good, in its natural exaltation of our principles as faithful members of the risen Christ.

For ye are saved by grace through faithfulness. Faithfulness of spirit, or an internal identification with the spirit or principles that were in him of whom ye are members, is the instrument or means of your salvation; and at the moment of your sincere and genuine impregnation with that spirit, without awaiting its fruits, God at once accepts you as the very members of his glorified son: so that both Jews and Gentiles have been raised from a state of spiritual death, or disfavor with God, to life in Christ Jesus, not from any works actually performed by either the one or the other, but entirely from the spontaneous good will of God, accepting those as righteous, who are simply and sincerely pledged to be in spirit or principles one with his beloved son. This therefore your state of blessedness sprang not originally from any thing done on your part. It is the gift of God, not springing out of works, to justify the invidious distinctions claimed by the Jews. For we are equally, both Jews and Gentiles, with reference to our adoption, the creation of God, created as members of Christ Jesus, not for having done, but to do good works, such works as those for which God in our original creation had fitted or furnished us, designing that we should walk in them.

Bear it in mind therefore, that ye were once held as aliens by those who are termed of the circumcision, by those whose badge of distinction is a mark made in the flesh by the hand of man; bear it in mind, that at that time ye .. were without Christ, held as aliens from the state of Israel, strangers, not included in the covenants of the promise, without hope, disconnected with God in the world. Bear this in .. mind, but that now, as connected with Christ, far estranged as ye were thought from the state of Israel, from the covenants of the promise, ye are become near in a consanguinity, not with the Jews the carnal seed of the law, but with Christ the spiritual seed of promise.

For he is our peace, he who has reduced .. into unity the separate nationality of both of us, who has demolished the wall of exclusiveness that was between us.

The law was the ground of the enmity in which the Gentiles were supposed to be with God, the wall that kept us, Jews and Gentiles, apart, the law of the commandments, the code of fixed dogmas of exclusion, imposed on account of the flesh, on account of the repugnance of the flesh to God; Christ by crucifying his own flesh, by spontaneously annihilating that in himself which was the very end and object of the law, in effect, annulled the law: for a law,

which is a provision against sin, is a nullity with respect to him that has no sin, and he thus annulled the law, in order that he might build up both Jew and Gentile into one new man or nation, entirely emancipated from the law, that exciting in them the same spirit of faithfulness which was in himself, receiving their sincere pledge of unity with himself in suffering, he might present them both Jew and Gentile to the common father of all, as one with himself in favor: all that enmity with God, in which the law according to the Jewish notions includes the Gentiles, being abolished: and that in an unity, which may be allegorized by the unity of divers members in one body, he might turn us both Jew and Gentile to God, might change us from what we once were, from the children of disobedience to the sons of God, or from the Israel of the flesh to the Israel of the spirit: effecting this change through the cross, exciting in us, through the cross through the moving efficacy of that inspiring spectacle, his own spirit, that spirit of faithfulness which annuls the sentence, or the enmity of the law, and ensures peace with God. Thus was he our peace, thus by resting .. every thing upon faithfulness he came and proclaimed the glad tidings of peace to you that

were afar off, and to you that were near, that is, to the Gentile equally with the Jew.

They then, who tell you that without circumcision ye are strangers and foreigners, and can not belong to, or be numbered among the sons of God, the holy stock of Abraham, are misleading you, for it is not through the law, but through Christ, it is not as members of the circumcision, but as members of Christ, that we the Jews are brought to the Father as well as the Gentiles, having both of us equally been baptized into one spirit, the spirit of faithfulness which was in Christ.

Truly then, ye are no more strangers, ye are at home in the house of Israel, ye need no circumcision, no act of naturalization, ye belong to the house of God, ye are fellow citizens with his holy people. Ye have been built upon the foundation of the apostles and prophets, I do not mean the ancient prophets merely, Jesus Christ himself being the corner stone, the angular stone of conjunction that holds you into the edifice, in whom the whole rising edifice, in all its divers parts, being joined or fitted together enlarges itself to a holy temple, all held together in the Lord. Into whom (as into the corner stone that holds in you equally with the Jews, the two united walls,) you are constructed as a part of the edifice, as a part of the temple

or holy habitation of God, and the hold by which you firmly adhere, is that spirit of faithfulness which was in him and is in you.

For this reason my chains are your chains. .. The unity of both Jew and Gentile in Christ being perfect, it follows that the chains I bear for him, as a member of him, are borne for you Gentiles, who likewise are his members; if at least you have effectively heard the dispensation of the grace of God, which through your adoption of Christ's faithfulness of spirit places you as well as ourselves the Jews, in the body of Christ as members. For this reason being in chains, those chains which are the chains of Jesus Christ, for so intimate and affectionate through the grace of God is the connection between Jesus and the faithful, that all he has done and suffered, is imputed to the members, and all that we do and suffer under the influence of Christ's spirit of faithfulness, is in effect, and as far as the favor of God is concerned, consecrated and accepted as the doings and the sufferings of Christ our head, for this reason, I say, being in chains, it is not only for those, who are of the circumcision, but for you likewise, who are of the uncircumcision, that I am so, for we are all, Jews and Gentiles, members of one another, and my sufferings are yours as joint members with ourselves of the body of

Jesus Christ ; if at least ye have effectively heard the dispensation of the grace of God as it has been given or committed to me for you.

I say heard, because man could not have .. come to the full knowledge of that grace by the light of reason, for I discovered it not by that light, but God made it known to me, made known to me the mystery by a super-natural revelation, (this I have briefly written or placed before you, that on perusal ye may re .. mark my understanding in the mystery of Christ, that is, the manner of my understand .. ing, or the means whereby I came to understand that mystery,) God, I repeat, made known to .. me the mystery, which in other generations had not been made known to the sons of men so clearly, and to the extent, in which it has now been super-naturally revealed by the spirit to God's holy apostles and prophets, viz. that .. the Gentiles are joint heirs with us, joint members of one body, joint partakers of God's promise in Christ, his promise of acceptance or life to all the faithful as members of Christ, revealed to them through the blessed message or embassy of which I was made a minister. (I have written or briefly called your especial .. notice to this fact, viz. my understanding in the mystery of Christ, the striking circumstance that I should be chosen to understand that

mystery.) God in his especial selection of me observed the same character of gratuitousness in the blessings bestowed, and of weakness in the instrument used to communicate his blessing, which runs through the whole mystery of his dispensation. I who had persecuted the church, and who in oratory and personal pretensions was inferior to other men, before whom every one of the holy should seem to have merited a precedence, had this grace or offer given to me, as if God meant by so remarkable a selection to give a specimen or brief notification of his will, that the acceptance of the faithful should be entirely gratuitous, and that their investment with the inheritance should not stand in any thing that man could do, but in the energetic power of him, who could raise up seed unto Abraham from the stones of the earth.

To me, I repeat, the very least of the holy, .. was given this office of publishing the glad tidings to the Gentiles, of opening up, what to human reason had been undiscoverable, the riches of Christ, the inestimably precious blessing insured to us in, or as members of, Christ, .. to make all nations see and discern the communion of interest, the equal participation in Christ secured to both Jew and Gentile. To me was committed this mystery, this wisdom

of God which lay hidden from the ages that are past, hidden in God, in the sanctuary of the will of him who through Christ has created all, both Jews and Gentiles, who were alike dead in sin, into a new man, into the Israel of God: so that now the wisdom of God, not restrictive in its beneficial application to a single nation, but applicable in its blessings to many and various nations, has been made known to kings and governors, witness the chains I bear for testifying before them, has been made known in, or as it has shewn itself in those who are raised by it above earthly things, those who are heavenly as Christ is heavenly, has been made known through the church, the church consisting, as we have explained it, of all the faithful without distinction of circumcision and uncircumcision; this wisdom of God having been hitherto considered by the Jews to be, as it were, of but one form, but as fitted only for their own nation, has been now made known to be infinitely multifarious and suited to all the various nations upon the earth, according to the setting forth of it which was foretold of old, and which God effected in the person of our Lord, in whom we all, Jews and Gentiles, exclusively of the works of the law, through our adoption of that faithfulness of spirit which was in him, are freed from the slavish restraint of

fear, and are brought up to our Father as sons confident of being pardoned for the past, and received into favor.

Wherefore as this wisdom of God is not restricted in its application, but is set forth for your benefit, as well as the Jews, you being accepted in Christ as well as us, and brought up with us into the favor of the Father, assured with us of glory in the glorification of Christ, I entreat you not to let my afflictions make you give way or relax in a spiritless manner, afflictions which I repeat are sustained for you, since we are all members one of another, set in the one body of Christ, and consequently inseparably mixed up with and personally interested in each others conduct, none of us liveth or dieth to himself, and the glory of one member is the glory of all. On this account my afflictions being sustained for all the members of Christ, I bend my knees in sign of the most perfect resignation before the Father of our Lord Jesus Christ, the first-born, in whom all distinctions of families are merged and lost, all names and privileges indiscriminately and equally become the name and privileges of all the faithful.

I have observed that this grace or office of evangelizing the Gentiles was given to me the

very least of the apostles, it was given* to so unworthy a servant, that, in bestowing upon you the means of growing strong in the inner man, that is, in your minds by the adoption of the spirit that was in Christ, and using as the means for this purpose so apparently incompetent an instrument as myself, he might bestow this grace upon you, not according to the glory of the instrument employed, but according to his own inexhaustible and inappreciable glory, that Christ, revealed to you thus graciously as .. it were by the Father himself, the instrument being as nothing, might, through your internal adoption of his filial spirit of faithfulness, your affections being carried up directly to the Father, occupy your very hearts, that ye might be rooted and founded in love, in the love of God and not in the admiration of his ministers, and be able, with a corresponding enlargement of principles, with the free and open compass of universal love, to embrace Christ in his full stature of the universal Saviour, to comprehend him in his full extent with all his members the holy, whether Jew or Gentile, built up into a holy temple, that ye might be able to repudiate your narrow conceptions of a temple, whose

* Again on account of *δοῦναι* in the optative, I refer back for a governing verb in the past tense, which I find in verse 8.

dimensions are circumscribed by a single nation, and appreciate the vast dimensions of that temple whose structure includes all the faithful of all nations, its breadth, its length, its depth, and its height : and that being thus enlarged in your minds to the dimensions of Christ, ye might practically know the love which was in Christ and which transcends all knowledge, in fact that ye might be perfect in love, even as your Father which is in heaven is perfect, that ye might be completed in the full complement as true sons to all the fullness of God. He has, I repeat, committed this office to so unworthy a servant that it might be the more fruitful in your hearts, in the genuine fruit of the spirit, love ; giving glory to God and not to the instrument he uses, that with me ye might exclaim from your hearts, “ to him who is able to do beyond measure more than we ask or think of, according to the strength effected within us, by our adoption of the spirit which was in Christ, or by the manifestation of the holy spirit on our baptism, to him be glory or grateful love in the church as the body or collective members of Christ for all the generations of all time.”

Wherefore as a member of Christ in chains I exhort you to make your conduct suitable with the manner and the end of your calling :

the graciousness of the manner, God having called you into his grace by the humblest of instruments, and the goodness of the end, it being to root, and found you in Christ by the pervading principle of love. Let me exhort you by these chains, which are the symbols of my faithfulness, to walk as I do consistently with the principles you profess, graciously and affectionately, suitably with the manner and end of your calling, as fellow-members of the same .. body affectionately upholding one another by every act of self-prostration, mildness, and mutual forbearance, earnestly exerting your- .. selves to preserve, by the connecting bond of peaceableness, the unity of the spirit.

As a church you are but one body and one .. spirit, according to the tenor of the dispensation of grace, which proposes not two grounds of hope, that of the circumcision, and that of the uncircumcision, but one, that of a genuine baptism into the one spirit of faithfulness, and the one body of self-prostration as illustrated in the Lord. There is but one Lord, one faith- .. fulness, one baptism, one God and Father of all ; Father of the uncircumcision, as well as the circumcision, who is over you all, or binds you all together as one family ; who is through you all, or commits with impartial confidence to his faithful sons, his work of grace upon earth ;

who is in you all, or who condescends to proclaim himself under so intimate a connection with those who love him, "that he will come unto them, and make his abode with them;" "neither pray I for those alone," said Jesus, "but for those also which shall believe on me through their word, that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, that they may be one even as we are one, I in them, and thou in me."

We, whether Jew or Gentile, have one and the same God and Father, and to each one of us, whether Jew or Gentile, has his grace, his gratuitous acceptance, his favor as the favor of one common Father, been given, according to the measure of the gift of Christ, according to the measure even of that gracious and glorious acceptance which was openly given to Christ the first-fruits of all the sons of God, the moment we discard the flesh, and are baptized into Christ's genuine spirit of filial fidelity.

It is for this reason the Psalmist, in vision contemplating Christ, says: "ascending up on high he led captivity captive, and gave gifts to men." For this reason, because Christ was to elevate the sons of men to the same state of gracious acceptance with the Father as himself, the

children of bondage to the glorious liberty of the sons of God. God in his goodness gave to the son, in whom he was well pleased, both the Jews who were captives under the law, and the Gentiles who were captives under idolatry, and the son took them as his own, as subjects in his kingdom, as captives to his power, thus leading captivity captive. That the Psalmist alludes to Christ is evident, for to whom else that ever lived will his language apply? That he ascended up, what is it, but that he first descended into the grave as Christ did? He .. who descended into the grave is the same who also ascended up on high above the whole heavens, so as in all respects to answer to, which no one else ever did, or fulfil, the language of this prophecy, having died and risen again.

Moreover the same Christ gave gifts to .. men. In order to promote the work of placing all the members gratuitously in his glorified body, he gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to bind together and .. strengthen the holy to the work of their service, to the building up of the church which is Christ's body: giving the ministry of his special servants, till all of us as a church, identified with his body, attain unto one character of

filial faithfulness, one united practical acknowledgement of, or personal pledge to the son of God; adults, as it were, in our filial relation to God; reaching perfectness in love, and perfectness in his favor; corresponding as sons of God, with the extent of that love which influenced, and that favor which overshadowed Christ, and which fully constituted him, and will constitute us sons of God: so as to be uniform and steady .. in our conduct as the adult the sons of God; no .. more as children, fluctuating and carried about with every wind of doctrine, subjected to the uncertain influences of man's teaching, his various machinations and schemes to entrap and mislead us: and as followers of the truth and .. grounded in love, to be enlarged in our principles of life, all of us, Jews and Gentiles, as one community, to the full height or stature of Christ, who is our head; from whom the .. whole body in all its parts conjointly fitted together, and made to progress together, or increase in size and strength, it's various connecting parts contributing to such progressive increase according to the effect of the proportionate operation of each, grows to the enlargement and completion of its own frame, love being the vital principle which circulates through, supports, and nourishes the whole.

This, therefore, I say to you, and in the ..
 name of the Lord I avouch it, ye ought not to

allow yourselves in the same courses with the other Gentiles, who are guided by the vain theories of their own invention; darkened in their reasoning, being alienated from the life of God, from that life which God approves, on account of the obduracy of their hearts, which makes them callous or deaf to his message of love, and consequently ignorant of him, or of the life which he must approve; who in the vain reasonings of their vain philosophy having decided pain and trouble, to be the great evils of life, to be by all means avoided, have surrendered themselves up to the ways of licentiousness, to do every thing that is corrupt and impure under the influence of that principle of greedy selfishness which rules them.

But ye have not so learned Christ, ye have not so unprofitably received the word of God, as it has been revealed substantially in the person of Christ, at least, if ye have heard Christ, or that word to any effect, if ye have been instructed in the truth conformably to its character, as it has been set forth in the person and conduct of Jesus.

That truth obliges you to put off the old man, to put off your former self, your former habits and courses, which in their corruption and impurity corresponded with the intemperate sensual principles of the vain philosophers

that misguided you; and in respect of the spirit .. or ruling principle of your minds to be renewed; .. to put on the new man, created in the image of God; to live the life of God, to adopt new courses and habits, such as in righteousness and holiness may correspond with God, or be pleasing to him, who by placing you as holy members in the body of the holy and the righteous one, has in effect created you to true righteousness and holiness, accepting you as righteous and holy, and so making it impossible for you, unless lost to all just feelings and principles, to be otherwise than righteous and holy. ROM. 12

Wherefore discarding or disdaining falsehood, .. speak truth every man with his neighbour, for ye are pledged to a free and true interchange or reciprocation of services, both in word and deed, as members one of another. COL. 3

Though your anger be excited, and the faithful advocate of the truth of God will sometimes be unavoidably liable to irritation, yet under every such excitement, say and do nothing that is wrong, and let such excitement quickly subside; let not the sun go down upon it. Though you may be surprised into a momentary excess of feeling, yet give no place to the devil, betray not yourselves into the power of our adversaries by giving way to temper, lay not yourselves open to their devices by harbouring resentment.

Let him who steals steal no more, but rather ..
let him labour in some honest and active occu-
pation, that he may have the means of com-
municating relief to him who wants relief.

Let no language of a corrupt character, or ..
tending to impair the church, proceed out of
your mouth, but such as is good for the neces-
sary building up of the church, that it may
give grace to your hearers, that is, induce your
hearers to become or continue faithful members
of Christ, and consequently participators of his
grace as sons. And use not such conversation ..
as must vex and annoy and consequently im-
pair the church, such as is offensive to the per-
vading spirit of the church, the spirit of holi-
ness; that spirit, which is especially God's in
contra-distinction to that, which is the spirit of
the world; that spirit which was in Christ, and
in which, in an implied unity with which, by
virtue of baptism, or a sincere pledge of unity
with it, you have been sealed or accepted by
God as holy or righteous.

Let every thing that is offensive or incom-
patible with that holy spirit into which ye have
been baptized be put away, let bitterness, and
vehemence, and wrath, and slander, and all evil
constructions, be dismissed from your conver-
sation, with all malice, which is the fountain
or evil spirit from whence they issue. And be ..

ye practically and cordially kind to one another, mutually indulgent as brethren, even as God by favorably accepting the faithful as members of Christ notwithstanding their past demerits is gracious and indulgent to you.

Be ye, in fact, be ye imitators of God, as his children beloved by him, and conducting yourselves as children conscious of their father's love. Walk in love, be perfect in love, as your heavenly Father is perfect, the very image of him, as Christ is of whom ye are members. Exhibit that spirit of love in your intercourse with others, which Christ discovered for us; delivering himself up to death on our account, an offering and oblation, unlike that vicarious spectacle which the law appoints and which is now offensive to God, an offering and oblation which consisted in a personal prostration of self for the good of others, that he might thus become, thus dying for the good of others become, an oblation or sacrifice, not offensive like that of the law, but of a sweet and acceptable odour to God. Thus was Christ perfect in love, as his Father which is in heaven is perfect, be ye so likewise.

I have protested against the members of Christ, contaminating themselves with the indecorous practices, which so shamefully signalize those Gentiles, who still continue in the

darkness of idolatry; their fornication, their impurity of every kind, their mercenary licentiousness, which constitute a part of their sacred mysteries, must not be even named. The mere naming, much more the practice of such things in the religious meetings of the holy, would be abominable. Let your worship consist in gratitude to your gracious Father who has pardoned your sin, not in that obscene and indecent conversation, and those festal scurrilities which constitute the mysteries of idolatry, and are so unsuitable in any service that professes to be religious. For ye know, (and let your conduct be consistent with your knowledge,) that every adulterer, every polluted person, every mercenary sensualist, such as are the idolators to whom I allude the very ceremonies of whose superstition stamp them as the slaves of sensuality, have not, cannot have inheritance in the kingdom of the Christ, and of God, in the kingdom of the anointed king, and therefore of him who anointed him, cannot, you know, have inheritance in that kingdom, which in fact is God's kingdom; alienated from the kingdom of God as corrupt idolators, and therefore all who partake of the corrupt practices that characterize them unquestionably are. Let no one deceive you with vain words, that because you are not like them the worshippers of

false gods, ye may innocently indulge in their licentiousness, provided you are clear from their superstition. It is not so much on account of their superstition as these immoral practices countenanced by their superstition, that the wrath of God comes upon the sons of infidelity.

Be not then participators with them in the wrath of God. For having been once in darkness like them, ye are now enlightened by the Lord, conduct yourselves accordingly. Walk as children of the light, in goodness, righteousness and truth, for the fruit of that spirit which was in the Lord discovers itself in every thing that is truly good, and truly righteous. Walk as children of light, give proof of your proficiency under him who has enlightened you, by doing what is well pleasing to him, accordant with the spirit which was in him; and participate not in those idolatrous works which are the abortion of darkness, but rather rebuke those who do.

The things secretly perpetrated by them, even under the cloak of religion, are too disgusting to mention. But it is needless to mention them. For every thing of the kind is sufficiently obnoxious to the censure of the enlightened, to make it needless for me to participate; it is the property of the light, as it has

arisen upon us in Christ, to draw out and expose to view, or make manifest in their native deformity all such things. For every thing being made manifest in its true character, the hidden being made the manifest there is light. If ye are light in the Lord, every thing so totally opposite to the spirit of holiness must be obvious to you; otherwise the light that is in you is darkness. Christ, or the spirit that was in Christ, is your unerring guide. Wherefore, it is .. said,

“Awake, oh thou that sleepest,
Arise from thy death like slumber,
And Christ will shine upon thee.”

Look then before you, that your conduct .. may conduce and lead most accurately and effectually to the cause and purpose in which you are embarked, that of diffusing light. Be not as unwise but as wise, as benefiting by the son of righteousness or wisdom, that has arisen upon you in Christ, watching every opportunity for .. doing good, purchasing as it were the season of light, the opportunity of saving others, purchasing at any price, out of these times of wickedness, the happy occasions as they arise of diffusing Christ's spirit of faithfulness and holiness in the world.

Be not therefore led into the follies of .. bacchanalism, but preserve your understandings always collected and clear, that ye may see in

every emergency, what course the Lord would wish you to pursue. Fill not yourselves to excess with wine, (the inspiring spirit of the Idolators' religious phrenzy,) with wine, which in its excess makes a man unfit to govern himself, but be filled with that spirit which was in Christ, which is mind in its most perfect state of self-possession. Let your psalms, and hymns, and odes, widely differing from what are heard in the orgies of paganism, be spiritual, not merely external like theirs, or such as hope to be heard from loud vociferation, or to move by melody of tone, but internal; or such as may reach the ears of him who is within us, such as may move by sincerity: let your psalter and melody be that of the heart audible to the Lord, who is within you. And give thanks not at particular times only, but constantly and for all the faithful, in the still but never dying tones of heartfelt-gratitude to our God and Father, doing so in the name of Jesus Christ our Lord, that is, not selfishly for particular benefits, but in the true spirit of Jesus for all, for the universal grace conceded to all the faithful as members of his body.

Submit to one another, not in that servile fear which looks to itself and is of the world, but in that generous fear which looks to the good of others, or fears by injudicious alterca-

tion to jeopardy the unity of the brethren, such fear as is of God, such as he sanctions and approves, and such as was especially marked in Christ our head.

Ye wives, as the church is under the Lord under Christ as its head, so be ye under your own husbands.

Seeing the husband is the head of the wife, as Christ also is the head of the church, and likewise the Saviour of the body; and not only so, but seeing also that in correspondence with this subordination of the church to Christ the wives are subjected to the husbands in the same manner, or in every respect as the church is subject to Christ; seeing this correspondence is observed by the wives with the church, as to subjection, let the same correspondence be observed by the husbands with Christ, as to the salvation of the body. Let the husbands love their own wives, just as Christ likewise loved his spouse the church, and delivered himself up for her, that he might by the washing of the water in the word sanctify and cleanse her, by baptism,—by a sincere baptismal pledge on her part to faithfulness, by the moving effect of that sprinkling which touches the heart of his faithful spouse, when she sees him bleeding on the cross, by an affection on her part corresponding with the affection of a wife, whose

inspired, sacred, inward, in her happiness,—that
 to reach directly and powerfully, I say, by
 the washing of the water in the word, and by
 the washing of the water in the law, that water
 whose purification is superficial, just as the
 washing of the water in the word, (in which the
 water in the law is but the symbol,) the water
 in the word of truth, whose purification is in-
 terior, that word which speaks in the self-devota-
 tion of Christ, and whose effect or purification
 is the faithfulness of spirit which it produces
 in those whose hearts it influences, the purifi-
 cation it produces in the church the spread of
 Christ, stimulating her to an affection that
 shows itself in her purity and fidelity, stimu-
 lating her by her Lord's devotion to her
 happiness, by his voluntary death for her sake.*
 Let the husbands, I repeat, love their own

* By this expansion of the expression in terms of duty, I have very much enervated the force of the apostle's illustration. My object being to illustrate the duty of the husband towards his wife, by the relation of Christ to the church, he introduces that relation and the effects of it in terms as brief as possible, that his subject might not be lost, but he made more striking by the illustration.—I by expanding the latter have in a degree overbalanced the former, but the great importance belonging to the latter, not from its place in the apostle's argument, but from the controversial divinity that has been spun out of it, made it necessary that I should dwell here, as I have done in many other places, much of the spirit of my author, in order (perspicuity being the great object of his publication) to disentangle him from the misconstructions he has been subjected to.

wives as Christ likewise loved his spouse the church, and delivered himself up for her that he might sanctify and cleanse her, and present .. her to himself, beautiful, honorable, as the church that is without stain or wrinkle, or in any way disfigured, but holy and faultless.

* Thus ought husbands to love their wives as .. their own bodies, he that loves his wife loves himself. Man and wife are one flesh; in marriage a man pledges himself to leave his father and his mother, who are his own flesh, and to cleave unto his wife in their stead, that is, to consider her as his flesh; he ought therefore to love her, for no man ever hated his own flesh,

* The order in which I have construed the 28th, 29th, 30th, and 31st verses is somewhat as follows :—

Οὕτως οφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σῶματα—ἀπὸ τούτου καταλείψει ὁ ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ καὶ ἔσονται οἱ δύο ὡς σὰρξ ἓνα—οφείλουσιν ἀγαπᾶν αὐτὰς—οὕτως γὰρ πότι τὴν ἑαυτοῦ σάρκα ἐμίσση. The words from καθὼς το ὅστις αὐτοῦ I consider parenthetical, by which means I make the 29th and 31st verses contiguous in construction, and it is not very unusual with St. Paul to make the sentence to which the γὰρ refers follow instead of precede it. The clause ²⁹ο ἀγαπᾶν τὴν ἑαυτοῦ γυναῖκα ἑαυτοῦ ἀγαπᾶ, which immediately precedes the 29th verse (so far from forming an obstacle to my construction,) assuming, as it evidently does, the whole averment contained in the 31st verse, is the very cause why the apostle, in his usual extreme brevity, hurried forwards as if he had in terms expressed that averment, in order to give expression to a reason he draws from it, viz. “no man ever hated his own flesh;” for the truth of the rule he had just laid down, viz. “that husbands ought

but nourishes and cherishes it even as the Lord the church, even as the Lord—seeing on our pledge of unity with him we are accepted even as himself, seeing in effect, or as to God's favor, we are one with himself, seeing we are thus members of his body, of his flesh, and of his bones—even as the Lord, I say, cherishes and nourishes us, cherishes and nourishes the church. The husband, I repeat, ought to love his wife because she is his own flesh, for no man ever hated his own flesh; he ought to love her because she is his own flesh, because he shall leave, (this is his marriage pledge) he shall leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This mystery is great, that is, the mystery of .. the connection between Christ and the church, by which Jews and Gentiles are equally become one flesh with Christ. Nevertheless let the ..

to love their wives :” and he then afterwards in express terms introduces the averment, which he felt had not yet been fully made, and was wanting to complete his argument. I think a close observer of St. Paul's style will discover that many of the difficulties in his epistles are caused by a similar impetuosity in his manner of thinking. As to the parenthetical interruption, such interruptions are equally characteristic of him, and though they take from elegance and perspicuity, they add to strength, and are, (if they be important to the matter in hand, and never lead the writer from his argument, and I will take upon me to say, that they never do lead St. Paul from his argument, that with parenthesis of extraordinary length he never bewilders himself from his argument,) decisive proofs of the extraordinary vigor of his argumentative powers.

moral precept, I illustrate thereby, be observed, in which there is no mystery, and which is the immediate subject of my argument, the rest being merely an illustrative digression, let each of you love your wife, and each wife respect her husband's authority, even as I have enjoined.

Ye children give earnest heed to the words .. of your parents, let none of their words fall to the ground ; do so in the Lord, that is, in the extent and manner suitable to those who own the Lord for their head, the Lord who approves only of what is right ; for this dutiful observance towards parents is right. That this is right no Jew at least will dispute. "Honor .. thy father and mother, that it may be well with thee, and that thou mayest be long in the land," is a precept well known to them as being the first in the promise, as being of such primary importance, that it is especially connected in their decalogue with the permanence of their inheriting the land of promise.

And parents, in the application of discipline .. and instruction to your children, do not go too far in exciting their temper ; but, as I have reminded them, that in their filial duties they must not forget their relation to the Lord as their head, so in bringing them up I give you a similar hint as to discipline and instruction.

Servants take the rule of your conduct, even as I have suggested to married persons, from the subordination established in the church, and as the members of the church hearken to Christ, their anointed or lawful Lord and Master, with the unaffected faithfulness of the heart, fearing him and even trembling at the thought of his displeasure, so do you hearken, give earnest and practical heed to the commands of your earthly masters, fearing them, and trembling at the thought of offending them ; not following the manner of those sycophants, who are faithful only at times, and externally as serving or pleasing masters whose eyes are not always upon them, and who can never see the heart ; but that of the pledged and sincere members of the church, the servants of Christ, who are at all times and from the heart doing the work of their master, whose eye is ever upon them, and who can see the heart, doing, I say, the work of their master, that is, doing the will of God.*

* The following is a more literal rendering of verses 5 to 8. I give it in order to show the course by which I arrive at the illustration as it stands in my text.

Ye servants listen with practical effect to your masters according to the flesh with fear and trembling from the simplicity of your heart, (as you do in your character of servants to Christ,) not according to eye service as men pleasers, (but as you do as servants of the Christ. doing the will of God from the soul,) with good-will serving them, as you do as servants to the Lord and not as you do as servants to men ; knowing that, whatever good any man do as servant

And thus make your earthly service to man, .. by the good-will or christian spirit with which you perform it, correspond or coincide with your service to Christ, the service of the church, or of every practical member of the church to Christ; let your service be as perfect as if the earthly obligation were absorbed and hallowed by the heavenly; knowing that every man, .. whether servant or freeman, shall benefit to the full measure of his good works with Christ the common Master of all.

In speaking of the duties of children, parents, servants and wives, you will observe I make a reserve of our paramount obligation to the Lord as our head in the first, as they are natural connections not originating in the pledge of the parties, and not necessarily involving the peace and stability of the civil frame of society. I infer the possibility that the law of Christ and that of the parental and filial connection may, in particular cases, be incompatible

to the Lord, he shall carry that, or the just consequences thereof, from the Lord, whose eye is ever over all, and who seeth the heart, of all whether they be servants or free. I will here just observe that the explanatory matter which I have added at the end of the 8th verse, grounds itself chiefly on the omission by the apostle in his address to the children of the particle *ως* before *εἰς κυρίω*, and the insertion of it in his address to the wives and to the servants both before *τῷ κυρίῳ* and *τῷ χριστῷ*, and vice-versa with respect to the insertion or omission of the preposition *εἰς*.

with each other; but in the connection of service and marriage, as the one is self-incurred and grounded upon personal and legal pledges by the party; and as the other, in its relaxation under the existing condition of society, would endanger the whole fabric of civil order and security, I think it expedient to be more guarded in my exposition of that liberty wherein Christ has made us free. I do not so readily admit, at least in the ordinary courses of common life to which my attention is now exclusively directed, of a case wherein the party will have to choose between his obligation under his earthly connection, and those under Christ. Christ came not to loosen or weaken the ties of the salutary and necessary institutions of society: and whatever overt acts are obligatory upon you from the expedient laws of the society in which you live, and of the connections into which you have voluntarily pledged yourselves, remember that your service to Christ is that of the heart; and that, if you give him your heart he will not exact of you those services which are not rightfully in your power, that is, if you are of the same spirit that Christ was, ready to forego for God when rightfully in your power ever your own heart holds valuable, even sacrifice of life, God will not reject unfaithful, because you do not burst

asunder the civil obligations and institutions of life, or the solemn and legal pledges ye have voluntarily entered into, to show an irregular and inordinate zeal for his glory.

I have enjoined servants to perform their services with the christian spirit of good will, thus making their service and their religion coincide: masters do the same in the exercise of your authority. Be influenced by that spirit of benevolence, which was in Christ, not rigorous and unrelenting in the application of necessary punishment, but remembering mercy. Be thus practically mindful, that in heaven is the gracious Master both of them and you that there is no respect of persons with him, and that he impartially respects both of you and them, that in your respective departments you prove yourselves his servants by doing his works, the works of faithfulness and love.

Finally, brethren, be ye able and efficient as members of the Lord, even participating in the practical efficiency of his strength. Be armed with the entire panoply of God, that ye may be able to stand up against the stratagems of the devil: I mean the seductions and allurements of idolatry, or any other of those enticements to evil which in common speech we attribute to the devil, and by which unless armed by the armour of Christ we are in dan-

ger of being overcome. For our struggling is no common struggling, its object or end is not blood and flesh, not master-ships or servitudes or other connections among the earthly, but supremacies and authorities among the heavenly; our struggling is with a view (as members of the Lord, and participators in his practical efficiency,) to our becoming world-subduers of the darkness of this age, subduers of the world by subduing or dissipating its darkness of this age, of this age which as to spiritual matters is an evil age.* On this account be clothed .. with that spirit which was in Christ, take upon you the Lord Jesus Christ, take up the panoply of God, that ye may have strength of resistance in the evil day, that ye may accomplish all that is appointed you and maintain your stand.

Stand therefore girt about the loins with .. truth, or armed with honesty, and covered with the breast-plate of righteousness, or a conscience clear before God, with your feet shod, or .. prepared for the struggle, by the glad tidings of peace with God, by which ye are relieved from the heavy curse of sin, and the encumbrances of the law. Over all as a defence against danger, .. at whatever point it attack you, take up the

* I consider the words included between τὰς ἐξουσίαις and αὐτῶν as parenthetical, and after τοὺς κοσμοκράτορας an

shield of faithfulness, the water of baptism into faithfulness, by which ye shall be able to destroy the lusts of the flesh, and quench all the .. burning weapons of the evil one. Receive the helmet of salvation, or a hope of that glory which encircles the head of Jesus; and the sword of the spirit, which is the word of God, the only weapon of offence in the armoury of Christ.

By the word of God I mean what Christ said and did, what God by his spirit or miraculous intervention preserved in or recalled to the memory of his apostles, and what, through the same spirit, or God's continued interventions as long as necessary, will be effectually published and established on record, for a light unto the ends of the world. With every kind .. of prayer and entreaty on every emergency, pray heartily for all the holy, ever awake to this holy occupation, in every way persisting and urgent for all the holy, and for me in particular, that power of speech may be given me to open my mouth freely and boldly to make known the mystery of the glad tidings, the mystery that all the nations of the earth are called into a fellowship with the seed of Abraham. To announce which mystery I am an ambassadour bound by a chain to a soldier, and so far under restraint and hindered from freely

and boldly executing my embassy. Pray therefore urgently for me, that I may be freed from restraint and set at liberty to speak, as behoves me on the subject of my embassy.

I will not however merely write to you on my .. present condition, but, that you yourselves may know my condition and proceedings, the beloved brother, and faithful minister in the service of the Lord, Tychicus, (whom I have sent .. to you for this very purpose, that ye may know my state, and that he may comfort you,) shall make known every thing.

Peace be to the brethren and love with faithfulness, from God the Father and from the Lord Jesus Christ. Peace or reconciliation from God the Father, and love with faithfulness, or a perfect fellowship with Christ's spirit and body, from the Lord Jesus Christ.

Grace or the favor of God be with all, .. who love our Lord Jesus Christ, that grace or favor which was decreed to such before the foundations of the world, and which in the mind of God is immutable, is subject to no change, incorruptible.

PHILIPPIANS, CHAP. I. V. 1, 2, 3, 4, 5.

PAUL and Timothy, servants of Jesus Christ .. to all the holy in Christ Jesus, that is, to all who bear our distinctive appellation of holy as faithful members of the holy or anointed Saviour Christ Jesus: they send greeting to all the holy in Phillipi. The bishops and ministers are included in this salutation.

Grace, or your gratuitous acceptance, and .. peace, or the peace of mind which accompanies the consciousness of God's favor, be yours from God our Father and Lord Jesus Christ.

Constantly, as you are in my mind, constantly am thankful to my God. I pray for you all .. in deprecation of evil, and every such prayer is accompanied with a joyful confidence on my part.

My thankfulness to my God, and confidence .. before him on your behalf, which have existed from the first day I knew you to the present time, are caused by his goodness to you, and

the blessed fruits it is evidently productive of among you; his goodness in admitting you who were afar off as well as those who are near, to a participation of the glad tidings of his gratuitous acceptance. I am thankful to, and confident before him, because the blessed fruits, which his goodness is productive of among you, assure me that he who has begun a good work in you will complete it. The promise of God, or his work of love perfected, is eternal life in his Son; he has begun this good work in you, by giving you the assurance of his gratuitous acceptance, or acquittal from death in the body of Christ, or as ye are faithful members by a unity of spirit with Christ of his body. Confident that he will perfect this good work to the day of the Lord, to the full realization of that glorious day, when assurance shall be turned into fact, and these vile bodies shall be made like unto his glorified body, I have ever a grateful confidence before my God in your behalf, because ye have so auspiciously entered with us into a fellowship with Christ.

But thankful as I am in your behalf, it is but just. It is but just that the blessedness of you all should thus effect me. For even in my captivity I am faithfully cherished in your hearts: and in the defence and establishment

of our blessed embassy, ye are all faithful participators of, or fellow labourers in the grace which has been given me, the grace or office of carrying that embassy to the Gentiles.

And believe me it is not more just, that I should be thus thankful, thus interested in your behalf, than true, for God knows my affection for you all in the bowels of Christ Jesus; in or as a member of Christ Jesus; as being together with you cordially united with him, partaking of him even to the very inmost recesses of his heart, ourselves affected towards you as he is affected, and ourselves loving you as he loves you, even with the strength of that love which is in him.

God knows how I desire you, how I desire to see you all, for I pray to him to that effect, I pray to him, that I may be permitted to see you again, in order that your love may be made fully to accord with mine, that by personal knowledge of me, by the effects of my presence, the proofs of my affection brought home to your very senses, your love may by emulation be more and more excited, I pray for an opportunity of making you personally acquainted with my love in Christ Jesus, my love as a member of Christ, that is Christ's love.

That you yourselves may as it were gauge the depth of your own affections, and ascertain "

their deficiencies by actual comparison how far you differ from, how far you fall short of that fulness of love which you will see in me, in order that ye may be induced to fill up your deficiencies, to complete what is wanting in your love, even to the measure of Christ Jesus, so as to be able to meet the test which my presence will present to you, and as persons held up to the light, as it were, and proved free from blemish, free from every thing offensive, or that takes from their value, you may be prepared for the day of Christ when he shall make up his jewels, filled, to the glory and praise of God, with the fruits of righteousness, the natural fruits of righteousness through Jesus Christ, such as love, joy, peace, forbearance, usefulness, goodness, faithfulness, mildness, self-command: fruits, which they, who are baptized into that righteousness, cannot fail to bring forth, they who have faithfully pledged themselves to the crucified body of Christ, and who are consequently at once on the faith of that pledge accepted as righteous and taken into the favor of God.

Moreover, brethren, I wish you to know that the effect of the circumstances or condition in which I have been placed is the furtherance or increased efficacy of the blessed embassy of God. The chains I bear for Christ are dis-

played, or made known to the whole prætorian camp or palace, that is to all the brethren in the prætorian camp or palace, and consequently, through such conspicuous exposure, are published by report to all the rest of the brethren: most of whom our fellows in the same service, and acquire courage from the spectacle, becoming much bolder in the service of the Lord, and fearlessly speaking the word of his embassy.

Some indeed, contemplating me with a feeling of envy, and a contentious spirit, but others with a genuine good will proclaim Christ. The former announce Christ, not from singleness of intention as respects him, but from motives of selfish competition as respects me: thinking to make my chains more galling than they are, but others from love, knowing that it is in vindication of our embassy that I lie in bondage.

What then? Why that every way, whether in pretence or in sincerity Christ is proclaimed, and this is to me a cause of joy, at present and hereafter. In saying hereafter, I express myself most confidently, for I know that the spirit of Jesus Christ, that spirit or miraculous support which Christ assured his apostles should accompany them in the difficulties and dangers of their stupendous undertak-

ing, I know that Jesus Christ's spirit through the influence of your prayers will be so supplied, or will so operate in concert with this that I am mentioning, this work that is now doing here both by those who are personally my friends and those who are not, that the issue or result of this proclaiming of Christ by both parties will be my salvation, I mean my preservation by the Lord to the church.

And my earnest expectation and confidence, that this will be effected with perfect honor to myself, will not be frustrated, I shall not owe my deliverance to any faithless compromise with my duties as an apostle. In no event shall I have cause of mortification: even now when perhaps in the present favorable conjunction, a little concession on my part would secure my liberty, Christ shall be proclaimed without.. reserve. For to me life is Christ, my life is hid with him, all my actions are his, having no end or aim but Christ or his members, I consider myself so long as I am in the flesh as constantly bearing his cross. But to die is gain, for it will be the finishing of the work committed to me, the final seal of my acceptance with God.

I have made known to you my conviction, that the effect of the activity of the brethren here in the work of proclaiming Christ, will

through your prayers, and the supply or co-operation of Jesus Christ's spirit, be my preservation, that is, that my life in the flesh will be saved. But if to live in the flesh be a fruit of a work, be an assured result, through your prayer and the spirit of Christ, of a work now actively carried on here by both my friends and adversaries; if I thus make it known to you that my life is contingent upon a work, and I thereby seem to wish to live; seem to you not only as pointing to that work, but also as doing so from a love of life, from a wish to encourage that work with a mere view to my own preservation, it is not so. I have no further view of private advantage in making known to you the assured result of that work, for* the result is not such as I should prefer.

* I have here once more without manuscript or any authority presumed a correction, viz. *ἐν* for *ἐν*, and I acknowledge that even with this correction the construction is very difficult, perhaps as difficult as without it, perhaps in strictness not admissible, except in such a writer as Paul, whose impetuous thinking does certainly sometimes stretch the methodical rules of diction almost to the bursting. But supposing my very slight correction to give the original reading, the remaining obscurity of the passage makes it almost certain that that reading once lost would have had but little chance of being recovered. If I am still blamed for rashness, my critic's severity perhaps would be turned into ridicule were I to tell him the intense and persevering mental labour that this passage has cost me. None of the translations make the apostle speak like himself. To suppose that his desire to be with Christ, and his sense of duty, should ever create vacillation, perplexity, or conflict of any kind in a

Christ is my life, my life is hid with him, and death is gain to me. But I am constrained ..

mind like his, as to fill his character. When he felt that he was doing the work of Christ, his wish to be in heaven was never a disturber, but on the contrary a constant support of the even tenor of his mind, never the ground of a conflict with his sense of duty, but on the contrary the ground of an evenness and tranquillity of mind, which nothing could so effectually preserve as the desire of being with Christ, or, which is the same thing, a just appreciation of the happiness of heaven. I will here just add, that so convinced am I of the genius, the magnanimity, and the unimpeachable sound sense of St. Paul, as he appears throughout the whole of his epistles, and so much greater do I consider the internal evidences of the general spirit of his writings than any other evidence whatever, that I would even, rather than deliberately admit in my translation what is inconsistent with his character, expunge a whole passage, nay even a whole epistle, though supported by every manuscript, and every other external evidence whatever. It was in this spirit I entered upon his epistle to the Hebrews, even prepared from previous impression, to reject that epistle altogether had I found it inconsistent with the character of St. Paul, as he appears in his other epistles, but upon giving that epistle the laborious investigation it deserved, I was delighted to find the same noble characteristics equally strong throughout the whole. To those who would set up external evidence as absolute and paramount to internal, as paramount to the control of even common sense; I would say in the words of the apostle, "if any man preach to me any other gospel than that I have received from St. Paul, let him be accursed." If a hundred manuscripts, or any external evidence whatever, even a super-natural informant, represent St. Paul in a light different from that in which he appears from the general tenor of his epistles, I would without hesitation repudiate such manuscripts as incorrect in that particular, and such informant as any thing but a true messenger of God. This being the spirit with which I have been actuated from the beginning to the end of this book, I would say, were I adequately learned, what an argument is it in favor of the general correctness of the text of St. Paul as it still exists in the different manuscripts—what an argument that I should not feel even a wish to deviate from that text except in so very few instances, and those generally only by the change, omission, or alteration of a single

from both, I am fast bound and kept from going to either. I am possessed by a strong

letter, and where none of those points which are usually called doctrinal are affected. May I add an opinion which connects with the matter of this note? Miracles were intended as evidences only for the age in which they appeared, and we therefore, as friends of christianity, are totally unconcerned in any controversy which infidels may institute respecting them: that which is commonly called external evidence, is occupied chiefly in the adjustment of probabilities, but internal evidence is the road that leads to perfect assurance. When human reason, in an age of its highest perfection, finds a book written, (and I will engage to say such a book will St. Paul's epistles prove to be when divested of all the misconstructions that have obscured and perverted his true meaning,) written in a period of darkness, involving points of the highest importance, and arguments of the most complicated intricacy, without a single passage against which she can raise a single exception; when reason finds such a book written by a man educated in the school of prejudice, such a book free from error, when the books of the most enlightened philosophers of the most enlightened country that the world ever knew, contain many things which reason cannot admit for a moment: when human reason finds so extraordinary a book written under such extraordinary circumstances, and when she can add that it has been preserved to the present time without any material corruption; though in many important points it was misunderstood by almost all mankind like the ancient scriptures of the ancient Jews, though the truly rational spirit which pervades it was not clearly discerned till mankind are becoming sufficiently enlightened and civilized to be governed by a religion of reason and not of mystery; I say, when human reason finds or shall find all this in St. Paul's writings, she will possess an internal evidence in favor of the christian religion, to which the miracles of her childhood, and the external evidences of her youth, are but as the small dust in the balance. She will find herself in possession of the only certain evidence of which, without a constant miracle, communication from God to man, which took place eighteen hundred years ago is capable—the only evidence which a mind accustomed to no other control but that of reason, will on such a subject admit as unquestionable. The object of this

desire of loosing from my hold, of departing from this body by which I am held in, and being with Christ, (for this were much better for me,) but that I remain in the flesh rather .. than go to Christ is necessary for you.

And therefore I have confidence of a deliverance from this chain. From favorable circumstances here, with the concurrent aid of the spirit of Jesus Christ, through your prayers, I confidently expect it. In fact I know that I shall remain in the body.

And this chain, which restricts my ministry to Rome, being broken, I shall remain in the body, not only to the brethren here but to you all, for your advancement and joy, that joy which you will feel as baptized or pledged in common with me to establish the dispensation of faithfulness. I shall remain in the body for .. your advancement, that through a repetition of my personal ministry among you, you may

observation is not to depreciate miracles or external evidences, their end has been invaluable, and the rapid spread of the faith at its earliest period, its subsequent extension and preservation in spite of the heresies of its supporters, and the general correctness of the text of the scriptures in spite of the ignorance of the transcribers of the manuscripts in which those scriptures have been handed down to us, prove that that end has been perfectly accomplished. But the times are fast approaching when the ministers of Christ will find that they must, in self-defence, bring out their last, and by far the best arrow in their quiver, they must show to a reasoning world, and they have no need to flinch from the task, that 'the word of God is the word of reason.'

exult abundantly on my account as members of Jesus Christ.

Only manage yourselves as a body in a manner worthy of the blessed embassy of Christ, that whether I come and see you, or remain absent and hear of you, I shall either see or hear that you stand in one spirit, one soul, in no respect alarmed by our adversaries, concurrently wrestling to establish the dispensation of faithfulness, which is the subject or object of our blessed embassy :—a dispensation which declares destruction to them, and salvation to you, and this from God, that is, an excision from the true Israel of God, of all those, even the legitimate descendants of Abraham, who are not one in the spirit of faithfulness with Christ the seed of promise, and an investment of you who are one with Christ, though Gentiles, with the inheritance of eternal life. Only, I repeat, act worthily of the blessed embassy with which you are charged, fearless of our adversaries.

For your grace or office has been given you ; .. you have been charged with the affairs of Christ, not merely to rest in a sense of the importance and fulness of your credentials from him, but to act like faithful servants and suffer in his cause ; having the same contest or trial .. of strength to encounter which ye witnessed in

me when I was beaten and imprisoned, and my feet fastened in the stocks at Philippi, and which ye now hear of me at Rome, these chains I wear for Christ.

I write to you as members of Christ, if there .. be any existing influence in that name ; if that love which was in Christ, and is in his true members, have any consolation to offer me ; if that sympathy by which the spirit, as with a bond, connects together all the holy, reach unto Paul in chains ; if you have any thing in common with the affectionate and feeling nature of Christ, complete my joy. I have said .. that I have joy in every prayer I make to God for you, being thankful that ye have so propitiously entered into a fellowship with Christ, I entreat you to complete this joy, showing more and more the natural fruit of that fellowship.

I entreat you, having the same love which was in Christ, being baptized into the same love, that you direct your affections to the same end that he did, being one with him in soul, that you be one likewise in heart and purpose ; having no factious or vain-glorious ends .. to serve. (In the greetings of this letter the bishops and ministers are expressly named.) Let every man conduct himself as if he thought others his superiors, as if he would rather disrobe himself of his spiritual superiority to

others than encroach upon that equality which should exist between the brethren. Let not .. each be looking to his own advantage, snatching at every circumstance of petty distinction; but let the advantage and exaltation of others be the aim or scope each man has in view.

You may think, perhaps, because you are God's temple, because God's spirit dwelleth within you, because God reveals himself in you, makes you as it were his ambassadours or representatives upon earth; that you are authorized to assume consequence among your fellow-men. But I entreat you as members of .. Christ look to him, and learn from him what spirit ye are of. For the same mind or disposition should be in you, which was in him.

Being in the form of God, being especially .. sent as the word of God, that in him man might learn what God is, being the express image, or likeness, or form, or representation of God, he did not conduct himself as if he thought to be like things with God was snatch- ingness, as if he thought that the image of him whom he was commissioned to pourtray, was best seen in a selfish and rapacious pursuit of temporal advantages and personal aggrandizement. But though especially the very image .. of God, he in effect divested himself of that spiritual distinction as far as respects worldly

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advantage, and in his personal intercourse with man assumed the form of a servant. Being naturally like men, he acted as if he thought other men superior to himself, falling into the station of a servant: finding himself externally, as man, he claimed no privilege from his internal character of representative and son of God, but though a son demeaned himself as a servant that observes and watches the will of his master with fear and trembling, scrupulously obedient, even unto death, and that the ignominious death of the cross. Thus did he act as if he thought that the dignity of God were not best sustained by the display in his embassadour of a greedy, selfish, and vain-glorious struggle for temporal precedences.

For this very reason God exalted him, setting his seal of approbation upon this humble demeanour of his representative, for this very reason, this humility in Jesus, God exalted him above all distinction, giving him a name above every name, that in his name or as his servants, every one, whether in heaven or on the earth, or in the grave,* should bend the knee, and ..

* This does not necessarily compromise the apostle as to the state of man immediately subsequent to death. For on the supposition that some of the disciples held that the grave would, and some that the grave would not, detain its tenants in a state of total insensibility till the day of the Lord, and that the apostle had no special revelation to fix the question, he would very naturally express himself in the terms of my translation.

every tongue confess that Jesus Christ is Lord to the glory, or to be the glory, shekinah, or representative of God the Father.

The same mind, I have said, should be in you that was in Jesus. As then my beloved ye have always been obedient, as I have always found you influenced by that spirit of the lowly Jesus which I have just been describing, let this not be in my presence only, but much more so in my absence, when ye are without the advantage of my personal encouragement and guidance.

God has accepted you as righteous, this is but the preliminary to the completion of his promise, which is life eternal, and he will, I have said in the beginning of this epistle, most assuredly complete the work he has begun. You have pledged yourselves to faithfulness of spirit, but this pledge is nothing without sincerity, and if sincere, if your pledge to the same spirit with Christ, if your pledge to image as Christ did, in your spirit, the love and faithfulness of God, who is revealing himself within you, be a true pledge, you will be most anxious under all circumstances to redeem it, but more especially so in my absence, who am as it were your father and guide in Christ Jesus. Left to your own guidance, exert yourselves with the greater vigilance, follow most scrupulously even with

fear and trembling, and with the utmost diligence and anxiety the humble Jesus, the only perfect model of faithfulness.

Be not satisfied with having been accepted as righteous, with having been happily admitted into the service of God; but by the exactest fidelity, finish the work you have begun for God, adding to your pledge performance, and God will finish the work he has begun for you, and add to your acceptance life eternal, thus out of baptism (the commenced work, the rough material as it were, will you have wrought the finished work of your salvation,) thus you will, my beloved, like Christ, have secured the everlasting favor of your Master in heaven, humbly doing his will upon earth, and practically revealing him in all his glorious attributes to your fellow-creatures, by the exhibition of his spirit in your conduct.

When baptized into Christ, you became as Christ, as Christ was in the form of God, so are you by baptism in the form of God, that is, as the revelation of those attributes of God which man is concerned to know, was entrusted to Christ, so the preservation and continuance of that revelation are in you. You are God's temple, he dwells or reveals himself in you.

It is your high office to reveal his goodness to mankind, by displaying in yourselves its

beneficial influence. If you persevere unto the end, and obtain the crown of salvation, you display God in all his graciousness, you glorify him, by exhibiting him as he is to the world; if you fail of the mark for the prize of your high calling, you dishonor God, doing an injustice to his spirit, as exhibited in you his adopted sons. Upon the successful issue of your spiritual conflict, the glory of your Master in heaven, as far as you are concerned, is suspended.

In this point of view your work on earth assumes a stupendous importance, you must fear and tremble under the sense of your responsibility, for it is not your own honor that is committed to you, but God's, whose attributes are to be portrayed upon your hearts, it is not yourselves you are magnifying in the eyes of the world, but it is God, who is imaged within you for his good-will, for exemplifying and developing that good-will to mankind. God is representatively acting within you, or exhibiting himself to mankind within you, both as to his will and as to his deed; his will, that mankind should be saved, as declared by your gracious acceptance on the pledge of faithfulness, and his deed, or the accomplishment of that will, as evidenced first in the person of Christ, his conduct and glorification, next in

your persons; your conduct evincing, that you are in effect become new creatures, dead to the life in the flesh, and risen again to the life in the spirit. Thus God is within you for his good-will, both as to his will, and his deed : upon that which is within you, your conduct, he rests the proof of his good-will, both as to his inclination and efficiency, to save to the uttermost, those who come unto him.

Humble therefore as may be the station to which it has pleased God to call you in the flesh, look to Christ and see your glory as a fellow servant with him, as in him representing God upon earth. In this view every thing you do wears another aspect, the very humblest of your actions derive a consequence, a spirit more than human.

Fulfil then every duty of your high calling .. with an alacrity worthy of its importance, without murmuring or gain-saying, that you may .. like the son of God, be uncomplaining under circumstances of the lowest humiliation, incapable, without the heart as it were to hurt any one, sustaining unexceptionably in the midst of a froward and ungain generation, the character of the sons of God, shining as lights in the world, like your Father which is in heaven, who maketh his light to shine both upon the evil and upon the good. Thus upholding the ..

word of life, will you fulfil my joy, thus complete my triumph in the day of Christ, my zeal and my labors not having been bestowed upon you in vain.

But why do I speak of my labors. In the offering up of your faithfulness to God, in administering, or making holy and unimpeachable such a sacrifice, if I die, if my very blood be poured out upon such an acceptable sacrifice, I rejoice, I rejoice with you all, my fellow members of but one body. Let the same spirit animate your bosoms, rejoice with me, in the unblemished offering of my faithfulness to God.

But I hope as a servant of the Lord Jesus, to send Timothy to you soon, I hope that the work of my Master will allow me to send him soon, that when I know of your state my spirits may revive under the weight of these chains. For I have no one else in this place so congenial to my heart, who will, as a brother in Christ, cordially interest himself in your concerns, they are all seeking their own interests, and not those of Jesus Christ. But you know the proof of Timothy, you know he has served with me in our blessed embassy, as a son with his father: him therefore I trust to send immediately, that I may see as it were from a distance my own. Need I remind you that nothing is more personal to my feelings than the affairs of my

brethren at Phillippi?*. Again as a servant of the Lord I venture to express a perfect confidence, that I shall be with you soon myself.

I felt it incumbent upon me to send to you Epaphroditus my brother, the sharer of my labors and conflicts; whom you sent to minister to my necessities, since he was longing to see you all, and distressed that ye had heard of his illness, and indeed his illness was very nearly fatal, but God had pity upon him, and not only upon him, but me also, that I had not grief upon grief. I was therefore the more sedulous to send him, that ye might see him again, and rejoice in the meeting, and that my mind might be relieved.

As his illness was occasioned in serving you, he was distressed that you should know it: and much anxiety having been felt both by you and him, and danger and severe suffering in-

* I hope I shall not be accused of bad taste in introducing this short expository question, as if I thought I was enhancing, when I know I am miserably defacing the beauty of the original. The words *τα περὶ ἡμῶν*, if they will bear the application I give them, cannot be improved upon in tenderness or force. I have given the *ως* and the *αὐτὸν* their regular senses, and the *ωσαύτως* requires no "hypothesis for the nonce" as it does in the common construction, (not but what I maintain many hypotheses for the nonce must be admitted in such an argumentative, specially applicable, and concisely expressed correspondence at that of St. Paul,) and the *δε* in the following verse becomes not only in its place but indispensable.

curring by him, and all to serve me, it will be a great relief to my mind to hear that he is again among you in health and safety.

Welcome him cordially, as tied by one common interest, welcome him with every mark of joy, as fellow servants of the Lord. Honor such men, deny him no mark of your satisfaction. For to effect the work of Christ with which you charged him, the disinterested work which as members of Christ you had begun in the true spirit of Christ, and which wanted only the faithful and successful offices of Epaphroditus for its complete accomplishment, he went near unto death, making no account of his life, carrying into full effect your work of love, your ministry to my necessities, even at the imminent peril of his life. I say, welcome him, and show your value for such characters.

It remains, my brethren, that I add solemnity to this injunction, by repeating the name of the Lord, welcome Epaphroditus home, and rejoice in the meeting, as faithful and favored servants of the Lord re-united.

Epaphroditus expressed to me your wishes, that I direct my attention to the presumption and factiousness of a certain party among you, advocates of Judaical righteousness; but he forebore with delicacy to press the subject, thinking I should consider it a tedious one, having had

so repeatedly occasion to revert to it. But I shall not grow weary of writing to the same point, (though you will in listening to me) when that point is of such importance, that on it is suspended your safety or assurance as heirs of God, which the Judaical party call in question.

Look to the dogs, I retort their own language upon themselves. Look to the vile hands, the dastardly workers, who from fear build upon legal works, look to the—I will not call them circumcision, but—contracision. Theirs is not the circumcising sign of national union, but the sign of every thing that is contrary and contentious.

For the true circumcision is with us, who worship God with a spiritual worship, who boast in our membership of Jesus Christ the spiritual seed of the Father of the faithful, having no reliance upon our carnal descent from Abraham.

Though I am not without such ground of reliance. If any one else vaunt himself on this point I may go beyond him. Circumcised on the eighth day, a Hebrew of the Hebrews, being of the race of Israel, of the tribe of Benjamin. As to the strict interpretation of the law, I was a Pharisee, as to zeal for the law, a persecutor of the church, as to the observance

of the law, its righteousness, blameless. Thus .. had I grounds of Judaical confidence, and by my rigor and exactness as a Pharisee, I evinced the high estimation in which I held them.

But these things are now removed, and if .. offered to be set up in opposition to better things, I repudiate them as injurious; the circumcision of the flesh against that of the heart, the righteousness of legal works against that of faithfulness of spirit. With reference to Christ, who grounds every thing upon love, they are useless, nay, if creating a confidence of holiness and righteousness without the spirit of holiness and righteousness, they are worse than useless, they are detrimental.

Let me not be misunderstood. I am addressing myself to Jews in a Gentile country, who dispute the sufficiency of faithfulness of spirit without the accession of the Jewish legal observances, and question the security of our adoption as sons without the sign of circumcision. Proposed in this spirit, the Judaical code is to be at once rejected as derogatory to God's message of grace.

If the Jews indeed, or any other nation, have customs or rules of any kind, useful and expedient in a municipal point of view, having for their object the good of the community; I in-

terfere not : as such in fact they become a subordinate part of that law of love which is in Christ, they are grounded on that law, and I have myself, under particular circumstances, judged it right practically to countenance them, but when brought into competition with the great and all-sufficient law of love, they are the flower flaunting itself against the sun, from whom it derives it's life and beauty.

I valued, I honored them once as much as the most zealous Judaizer ; but were I thrown back upon them now, I should consider myself as sustaining a loss on account of the inestimable acquisition I propose to myself in Christ. Indeed I hold all things in comparison with him, as the small dust in the balance. On account of the super-eminent value of the knowledge of Christ Jesus, my Lord, the whole world in exchange would be a loss, the whole world for that knowledge, on account of which I have incurred the loss or deprivation of every thing : witness these chains, witness my necessities to which the churches administer. In fact I have now but one object in view, to be as Christ, to be a member of Christ, to acquire an unity of spirit and interest with the son of God.

When I was a Jew in the flesh, every thing that was defective and blemished I considered

fit only for the use of those dogs, as I then called the Gentiles; but now that I am a Jew in the spirit, a member of the circumcision of the heart, a citizen of the Jerusalem that is from above, all those things that I formerly valued, Jerusalem itself, its privileges, its ceremonials, its legalities, nay the whole world, its riches, its glories, its luxuries, I consider as valuable only to those who are not written in the Lamb's book of life, who are not circumcised in heart and spirit, who are not citizens of the new Jerusalem, who are the dogs, the Gentiles as it were of the new dispensation.

I have therefore but one object in view, that .. is, to be found in Christ; in whom I am of the true seed of promise, of the only Israel in the sight of God, not having my righteousness of the law, which consisted in external observances and prescribed actions, but having my righteousness, or my acceptance with God as righteous, through the faithfulness of Christ, my spirit by pledge being one with Christ's spirit as to his faithfulness: having, I say, my righteousness or my acceptance as righteous, as it has been assured to me in the person of Christ of whom I am a member, assured to me directly from God himself, and not through the intervention of a priest; my righteousness, or acceptance as righteous, grounded on

that faithfulness of spirit which was in Christ, and is, unless my pledge be a mockery, in me.

My single desire is to be found in Christ, not having my righteousness or acceptance with God grounded, as is that of the Jews, on presumption, which, having complied with certain prescribed works, conceives that it has nothing more to do; but like the righteousness of Christ grounded on love, which is the life and soul of all works, and which knows no bounds or limits to its activity: love or spiritual unity as a son with Christ the son of God: in order that I may know him entirely, (for .. how can I perfectly know Christ unless qualified by an unity with him, an unity of condition in every respect,) in order that I may know him, that is, have an experimental knowledge of or participation in him, both as to his sufferings or his weakness as evinced in his sufferings, and his power as evinced in his resurrection. My single desire, I repeat, is that I may be found in him, conformable with him in every thing, even his glorification as well as his sufferings, being conformed with him in his death by my sincere pledge to an unity with his crucified body. My single desire, I again repeat, is to be found conformable with him in every respect, that by whatever efforts, and at what .. ever sacrifice, I may attain unto, or be made

conformable with his* resurrection from death. I consider all that I have given up as worthless for the knowledge or experimental participation of Christ.

Not that I have yet taken this knowledge or participation in all its length, and depth, and breadth, and thickness; not that I am yet perfected, but I urge forwards to reach if possible, to seize into my complete possession the prize for which I am contending, God's final acceptance, that for which Christ has seized me, plucking me, as it were, a firebrand out of the fire. Brethren, I do not reckon that I have yet fully obtained this prize, which is the sole purpose or scope of the race I am running.

But one thing I do. Forgetting all that is behind me, my Judaical righteousness, my national privileges, the prospects of my early life, my character, my honor, my property, my comforts; forgetting all that is behind, and addressing my efforts to what is before me, to what is yet to be done, never thinking, like the Judaically righteous, that I have done enough,

* If the article be taken as definitely connecting the *ἀναστασις* which St. Paul would reach unto, with the *ἀναστασις* before spoken of, that is, the glorious resurrection of Christ, the difficulty which the commentators feel is done away with. The doctrine of a general resurrection, both of the bad and the good, is not at all affected by the passage.

but with the eagerness and directness of a person who has always a scope in view, who is always urged by a predominant impulse, by a ceaseless wish to do more and more; I press onwards to the prize, viz. God's acceptance, his final judgment of my irreprehensibility* in Christ Jesus, his final satisfaction with me as a faithful member of Christ Jesus, faithful unto the end.

You then, as many as are perfect, have now heard what is my sense or personal feeling as to spiritual perfection. I am apprehensive that none of you perceive the force of what I hinted at, on entering upon this subject of Judaical presumption, viz. that the frequent repetition of my sentiments on the same point would prove more irksome to you than me. This which you have just read is my sense of my own perfections; this is my way of thinking of myself, if you think otherwise, if you cherish a somewhat more favorable opinion of me: this also will God reveal to you in me.

He has already revealed to you much of his will in me, as to the spirit which he expects in his servants. Ere long he will release me from these chains: I shall again exercise my

* It will be evident that I suppose *ανεγκλησεως* to be the right reading not *ανω κλησεως*. Beza, from whose notes I took the hint, states, and almost with commendation, that Tertullian's construction requires such a reading, though not supported by any manuscript.

ministry among you, and God displaying himself in me by the increased energy of my labours, will reveal unequivocally to your very senses, whether or not it is his will that the righteous in Christ, like the righteous in the law, should ever think that they have done enough. The revelation of his will to you in me will declare that to proceed in the same line with me, with the same character or impulse of mind, is to go beyond or to do much besides that which we have yet done or reached.

Brethren, in this respect, as always having a scope of competition in view stimulating your most earnest effects, as all running the same race, be ye imitators of me, and observe with an emulous zeal those who live according to the example I give you. For there are many among you I grieve to observe who halt, who are falling back to the presumptuous confidence and indolence of the Judaical righteousness, thus resuscitating that law which Christ died to annihilate.

I have repeated the subject to you, brethren, till it is in danger of becoming irksome to you, and I now again tell you, with tears, that there are many such among you who are the enemies of the cross of Christ, making it of none effect.

*The cross of Christ assures the uncircumcised Gentiles that as members of Christ they will be admitted to life, that is, saved from destruction; but the persons I allude to would exclude them from this salvation, but themselves, as their devoted city will soon prove, shall find the recompence of their exclusiveness in their own exclusion. The cross of Christ assures the Gentiles that the God of Abraham is the God of all the nations of the earth, but these men contend that he is exclusively their God. But what God do their actions acknowledge save their appetites and their passions? The cross has opened up to the Gentiles that glorious city whose foundations are from everlasting; but these men point to their national mark of exclusiveness, and to themselves as the exclusive inheritors of the eternal city, glorying in their mark in the flesh, in that fatal mark of their degradation, their connexion

It is not customary with St. Paul to use such strong expressions as we find in this 19th verse, without some suitable ground-work for them, discoverable in the context or subject, and when such is not discoverable, we may feel assured that he is alluding to something which he knows to be familiar, and which the immediate subject calls up in the mind of his readers. In attempting to supply the defect, as I have done in many instances, the chances of failure are great, but where one illustration fails another will succeed, and under the zealous watchfulness of this learned age, such attempts will be shorn of their mischief where they fail, and where they succeed they will do a valuable service to the text.

with a condemned and devoted city. These exclusive inheritors of life—having destruction for their scope, these exclusive people of God—worshippers of Belial, these heirs of glory—badged with the mark of condemnation, these pretenders to an exclusive interest in the immortality, the God, and the glories of heaven—are earthly-minded; but we are heavenly-minded; for as members of the risen Jesus we are denizens of heaven, and we expect from thence a Saviour Lord Jesus Christ, who will .. clothe us with real glory, transfiguring our debased body into the form of his glorious body, according to the efficiency of his power to array and dispose suitably and orderly all the members, whether Jew or Gentile, circumcised or uncircumcised, under himself as the head: uniting all the faithful into one glorious body as an everlasting church; all the sons of God into one kingdom under himself; for he shall be great, and he shall be called the son of the highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

Therefore, my beloved brethren, whom I long to see, my joy and crown, stand firm as servants of the Lord, beloved, stand, as I have been telling you, as I your fellow-servant give

you an example, as heavenly minded, looking to God, to life and to glory as the recompence of your services, feeling that no exertion can exceed the claims of your master, satisfy your anxiety to please him, or bear any comparison with what he intends for those who love him, when he shall have transfigured their bodies into the likeness of his own. Beloved, thus stand firm, your affections and desires directed to heaven.

I particularly exhort Euodias and Syntache to the same heavenly mindedness, and thee, thou colleague of a kindred spirit, I ask thee in the most earnest manner to assist them. I need not particularize; thou knowest the occasion of my particularly naming them at this time; assist them: sharers as they have been with me in my conflicts, as a blessed messenger of God, I ask thee to assist them, and I likewise ask Clement, and my other fellow workers, whose names are in the book of life, who as true members of Christ are recorded for immortality. Thus let the true spirit of Jesus dwell in your hearts, making you always happy in the happiness of others. Be, I say, as fellow servants of the Lord, always assisting each other, always happy: I repeat it, be happy. Be not like that evil servant in the parable, who began to smite his fellow servants, saying in his heart, my Lord delayeth his coming. Be

not an eye servant, let a right feeling, that has no selfish end to promote, no selfish passion to indulge, characterize you in the eyes of all men, your Lord or Master is near.

Be harassed, or over sedulous for the gratification of none of your wishes. In all your devotions let your wishes be declared, not with a feeling of selfish distrust for the future, but with thankfulness toward God for all his goodness; and the peace of God, that peace which he has given you by the glad tidings of his mercy, that peace which elevates every sentiment of your mind, shall preserve your hearts and understandings in Christ Jesus, that is, in accordance with the elevated spirit or heavenly mindedness which was in Christ Jesus.

Finally, brethren, as faithful servants, make it your business to know your duty. Whatever accords with sincerity, whatever is right and pure, whatever makes a man respected, beloved, and well spoken of, if there be any virtue, any praise, exercise your reason upon them; weigh all these things; and such as ye have learned, as has been delivered to you, as ye have heard and as ye have seen in me, such virtues or laudable practices adopt in your conduct, and the God of peace shall be with you.

I have been very glad in the Lord, not selfishly on my own account, but in the Lord,

or from the interest I feel in my Lord's work, that your affection for me has now found a time to exert itself, to revive, as it were, with the vigor and promise of a first existence, showing itself practically by the hand of Epaphroditus, which it was always disposed to do, but the occasion had not occurred.

The pressure of my wants is not the reason of the satisfaction I express, for I have learned to be contented under any circumstances. Deprivation and abundance found me prepared. In all and every thing I was initiated. I possessed the secret against satiety and against hunger, and the initiation that fitted me equally for abundance or for want. I have every strength in contentedness of mind, in Christ that strengthens me, in his spirit that dwells in me. In my present commendation of you therefore it is not my necessity that speaks.

Nevertheless ye do handsomely in communicating with me, in participating the affliction that presses me.

And I hail this as a revival of your former spirit. You yourselves, Philippians, remember what ye were, you know, that in the beginning, when we were first promulgating the glad tidings of salvation in your country, when I departed from Macedonia, no other church then but you entered into or participated the plan

by which the churches give and receive, reciprocally communicating as circumstances require with each others want or abundance, and .. ye know that in Thessalonica ye sent once and twice to assist my necessities.

I recall these things to your remembrance, .. not because I desire your gift, but because I desire the fruit that naturally grows out of God's gracious message of forgiveness, serving to fill up the measure of your own account. For I have every thing I want, and more than .. I want, I am fully supplied and satisfied with what I have from you at the hands of Epaphroditus, an odour of a sweet scent, a sacrifice acceptable and grateful to God. And my God .. will fully supply every thing you need, according to his riches, making you abound in glory in Christ Jesus, as a member of his glorified body.

And glory be to God our Father for ever .. and ever, amen.

Salute all the holy in Christ Jesus. The .. brethren who are with me salute you. All the .. holy salute you, especially they who are from the house of Cæsar. The grace of our Lord Jesus Christ, that is, the favor of God, which he has received and assured to all the faithful, be with you all, amen.

the world, where the gift of God has been an-
nounced, it is fruitful even as in you from the
time when you first heard and certainly knew
the gift of God.

COLOSSIANS, CHAP. I. V. 1, 2, 3, 4, 5, 6.

is from Ephesus our beloved fellow servant
who is a faithful minister of Christ on your
behalf, the same who has manifested to us your
spiritual joy, your participation of the spirit

PAUL, through the will of God, apostle of ..
Jesus Christ, and brother Timothy, to the holy ..
and faithful brethren, members of Christ Jesus
at Colosse. Grace and peace, or God's favor,
and its fruit peace of mind, be yours from God
our Father, and Lord Jesus Christ.

Hearing of your faithfulness as members of ..
Christ Jesus, and your love towards all the ..
holy, we are thankful to the God and Father
of Jesus Christ our Lord, we thank God I say
concerning you at all our devotions. We are ..
thankful for the hope laid up for you in the
heavens, for those whose faithfulness and love
are like yours unequivocal, of which ye have
before been informed by the true word of our
blessed message: which message is before you, ..
and, as in every part of the world which it has
reached,* is fruitful in you. In every part of

* The καὶ in this construction is omitted, as will another καὶ before
ἐμὰς in verse 7, by manuscript and other authorities.

the world, where the gift of God has been announced, it is fruitful, even as in you from the time when you first heard and certainly knew the gift of God, the gift of God as ye learned .. it from Epaphras our beloved fellow servant, who is a faithful minister of Christ on your behalf, the same who has manifested to us your .. spiritual love, your participation of that spirit of love, which was in Christ, and is in all his faithful members.

On this account we, as well as Epaphras, from .. whom you learned this blessed message, from the day he told us of your faithful love, have invariably given you a principal interest in our devotions; we are constantly asking God, that your knowledge of his will may be made complete by every kind of wisdom and intelligence that accords, not with the carnal wisdom of the worldly, but with the spirit, with that love and faithfulness which were in Christ, and which we hear are in you. We make these requests .. of God, not merely with a view to your progress in knowledge, which depends upon him, but with a view to the practical effect of such knowledge, which depends upon yourselves, with a view to your pursuing such courses as are* worthy of the Lord, and in every respect

* The expression *αὐτοῦ μοι ναὶ πληρωθῇ τὴν ἐπιγνώσιν*, &c. &c., *περιπατήσαι ὑμᾶς* appears to me much the same as, I ask that ye may be supplied with straw to make brick.

agreeably to him; making interest as it were of God's gift of holiness, or gratuitous acceptance as righteous, bringing forth fruit to this imputed holiness by every kind of good work. In fact the end of our prayers to God for your increase in every kind of doctrinal knowledge is, that with the growing experience and sense of your blessedness in such knowledge, you may grow up to, or increase in your conformity to, the God with whom you are made acquainted, strengthened at every point, cheerfully to maintain under all circumstances a temper of patience and forbearance, according to the strength of his glory, the strengthening effect of that glory upon the faithful; having acquired a firmness of mind, a spiritual robustness in the contemplation of Christ's love, in the contemplation of him, whom that glory stampeth for the image of God, the image of God on which his power and will for the good of mankind were visibly pourtrayed.

The Father has strengthened or fitted us by accepting us as righteous, and assuring to us eternal life in his glorified son, giving the most perfect assurance to the faithful, and consequently the utmost strength and firmness in every trial. The Father has thus fitted us for a fellowship with the holy one even with him, who is the image of the unseen, the light shining

in darkness. I have therefore prayed God, that he would, through his ministry or otherwise, fill you with this and every knowledge communicated in his blessed message, confirmed by the blood of his son; fitting you, as such knowledge does, for every good work, in order that, gratefully sensible of its effects, ye may be thankful to the Father, who has thus fitted you for a share of the lot of the holy, to which, as to a promised land, ye are led, in or by the light, which, through the mission of Christ, shines upon you; thankful to him who has plucked us the faithful from the dominion of darkness, like the fathers from the land of Egypt, and transferred us into the kingdom of light, the kingdom of his beloved son; in whom or in whose kingdom, that is, as his subjects, having been dragged as it were out of our prison house, we have redemption; in whom also, having been accepted as true subjects on our pledge in baptism of fealty, we have remission of our sins, liberation from darkness and a remission of sins assured to us, not by that vicarious assurance which the priest gives us in the blood of others, but by that personal assurance which Christ gives us, the image or representative of God, through his own blood: Christ, whose assurance is infinitely above that of any earthly priest, since he is the image or acknowledged

representative of the unseen God, the word by which God communicates his will, and the Lord by whom he executes his purposes.

He is the first-born of every creature, the first-born of all the brethren, who are severally new creatures, or constituent parts in the building of God's church; he is the eldest, in whom all the inheritance vests, and is held for the benefit of the whole family, in whatever times they live, and whatever power possess when living. For in him, in his body as the church, as far as respects God's favor all are constructed, all, whether they are now in the heavens or on the earth, seen or unseen: whether they are kings or governors, supreme or delegate in authority, they have all been constructed by and in him. And in this structure he is before all .. it's parts, as it were a corner-stone that connects and keeps in the different sides, and has fixed them together, and made them to stand or subsist firmly in himself.

This structure is the church of God. By change of figure we will call it a body, a body consisting of various members, a body consisting of members, that formerly being in darkness and unformed were as dead, but now are constructed into one body, and born unto God. And Christ is the head of this body, he who .. is the beginning, the first-born from the dead, from among the slaves of the prince of dark-

ness, from among those who were as dead ; he is the head and before the other members of the church ; he first breathed the air of spiritual life, which is God's favor,* and through him God's favor or God's gift of righteousness was communicated to all the other members. He is the first-born from the dead ; first-born, that he the head might breathe the vital air before any of the members could participate his life, that his acceptance into glory might be the spring, the source of life unto God, the spring or source of spiritual life in him, first or originally rising in him, and from him circulating throw all through the whole body.

For in him God was pleased that his whole .. fulness should dwell, in him to reveal himself not partly but fully, not as the God and Father of a particular nation, but as the God and Father of all nations, not imperfectly, not in a cloud as to the Jews, or behind a veil as in Moses, but to make in Christ a real and full manifestation of himself to the whole world, and through him to change all unto himself, .. from life unto sin under the tyranny of dark-

* The following passage taken from the Septuagint version of one of the psalms, I have forgotten which, is very parallel to this figurative illustration of the effects of Christ's mission upon the faithful. "By me, those who are thy friends, oh God, are greatly honored, and greatly are their beginnings strengthened, their births promoted and facilitated. I will number them, and they shall be multiplied more than the sand."

ness, to life unto God in the kingdom of Christ; to change all unto himself, making peace between God and his rebellious children, between Jews and Gentiles, throwing down the wall of exclusiveness: through him, through his blood shed on the cross, no longer restricting righteousness to the Jewish nation, but giving it, on the testimony of that blood by our blessed embassy, to all the nations of the earth on their practically and sincerely pledging themselves, whether Jew or Gentile, to the crucified body of Christ, or, which is the same thing, by their acting as under such pledge, on their making his blood shed on the cross theirs by pledging or acting as if they had pledged themselves to live or die for Christ, or, which is the same thing, to live and die to God, as Christ lived and died to God for them.

This grant applies equally to those who died before Christ came, as to those who die after his advent, and equally to you Gentiles as to the Jews: God having been pleased to reconcile all his people, all the faithful as one people, both those who are in the earth and those who are in the heaven, to himself, making peace, not excluding you Gentiles, who were once alienated, and who once showed yourselves to .. be enemies to God, in your reasoning, by its effects the evil works into which it had guided you. He hath now effectually changed you ..

in his body of flesh, the body of Christ of which you are pledged members, changed you through the death of that body, through that death which is, as far as God's favor is concerned, accepted as your death on your spontaneous baptismal devotion of yourself, body and soul to God; as your death or your actual payment of the penalty denounced against sin. He has thus changed you through Christ's death in order to fix you in contact or junction with him, and to accept you accordingly as constituting parts of his body, which is the church, holy, and blameless, and irreprehensible in his own presence: that is, if ye remain firmly founded in the fidelity, which is our common profession, and immoveable from the hope held forth by our blessed embassy, which ye have heard, and which has been proclaimed to the whole constituted structure of the church of Christ under heaven; of which embassy I Paul was made an administrator.

Now I rejoice in my suffering for you. We are one body with Christ, all that he has done, the faithful are considered as having done; and all the actions of the faithful are done for Christ, and are acknowledged by him as his own, and as such accepted by God. I rejoice therefore in my sufferings for you, for in this view they are not my sufferings but Christ's

sufferings, and I am now, as Christ did before me, filling up what is wanted of the sufferings of the faithful, that is, of Christ, for the body of the faithful are by pledge identified, as far as respects the favor of God, with the body of Christ. I am again then, as Christ once did, filling up in my flesh what is wanted of the sufferings of the faithful, that is, of Christ, for his body, that is, for the church; of which I .. have been made a minister according to God's charge of administration given to me for you, to open more fully Christ's representation or imaging of God, by identifying myself as Christ did, or conforming myself as Christ did with God in his spirit of love; to fill up or complete the word of God, that is, to extend it, which the other apostles have not sufficiently done; to manifest fully that mystery which .. was concealed from the ages and generations of men, even the existing generation, the apostles themselves not excepted, but which is now manifested by me to the holy of God, to whom .. God wished to make known what are the riches, of what value to the Gentiles as well as the Jews is the glory which this mystery opens up to them, what are the riches of the development of this mystery in Christ, as your hope of glory, as the universal Messiah; whom .. we announce to you, admonishing every man,

and instructing every man in every part of the wisdom that has been revealed to us, not instructing the Jews only, as do some of the apostles, or as other of the apostles, instructing the Gentiles imperfectly, keeping back the word of God; but teaching every man with every kind of wisdom that we may present every man perfect as a member of Christ.

To which object I labour hard, having Christ's example before me, striving according to that energy, that striving of the spirit that was in him when executing the charge of his God: which unwearied operative principle of mind is wrought into and identified with my soul, as a pledged and accepted member of Christ, effectually or powerfully wrought into my soul as is evinced by its practical fruits.

I speak thus earnestly, for I wish you to know the strong and fervent interest I feel for you and for the Loadiceans, and for all the churches I have not personally visited, how urgent my desire is that such as have not seen me, having from conviction been brought into a connection and affectionate unity with the body of Christ which is the church, should have their hearts so encouraged thereby as even to feel the riches, the preciousness, the abundance of the means of understanding which they enjoy in that connection of love, of un-

derstanding, of knowing the mystery of God, even a Father, and of his Christ, that is, of understanding experimentally and estimating worthily a Father in God, and a Saviour whom God as a Father has anointed, in whom are all .. the treasures of wisdom and knowledge; that is, by becoming members of whom, or one with his spirit, we are invested with all wisdom that is of any value, we have found a treasure in a field, and we have sold all that we had to purchase that field: in whom, as the Messiah, as the seed of promise, we find that mystery or secret, the disclosure of which is a full and glorious application of those promises, which were hitherto considered as pointing only to an insignificant people, to the benefit of all mankind; a secret, the knowledge of which, conciliating the truth of God with the salvation of man, surpasses in importance infinitely all other wisdom or knowledge whatever.

I tell you this; I describe my anxiety about .. you, lest any one by the advantages of personal intercourse, should gain over you by plausible reasonings. For though I am personally .. absent, yet my mind is with you, and I rejoice when I observe you keep your place with the holy in our spiritual warfare, and that your faithfulness to Christ is firm as the rock.

As therefore ye have received Christ Jesus .. the Lord, the Lord of both Jew and Gentile,

according to my exposition of the mystery, so walk in him, so walk as members of him, holding out the hand of fellowship to all the holy, without any schismatic exception whatever. Rooted in him as your ground of support, and .. built upon him as your foundation, made firm and immoveable by faithfulness, as ye have been taught it in him, as ye have seen it exemplified in him; and in gratitude to God who attaches life eternal to that faithfulness, carrying it as Christ did to the most unbounded lengths, making its influence spread and diffuse over others in love.

Have a care lest the church be despoiled of .. you by any one, through philosophy and sophistry, by arguments from tradition or from the first principles of reason: be upon your guard against such arguments, when they accord not with Christ, with what you have learned in Christ; for in him all those principles, as far as they are legitimate, as far as they testify to the goodness of God, are substantiated; in him all traditionary authority or questions respecting the will and the nature of God are merged and superseded.

For in him the whole fulness of the deity .. dwells substantially, the whole fulness of the deity, that is, (to borrow a metaphor from the fulness of the sail when the vessel entirely

favored by the winds of heaven, rides boldly and securely forwards,) the whole fulness of the deity, or of the attributes of God, as far as man for his salvation on the troubled ocean of life is concerned to know those attributes, the whole fulness of such attributes of God, namely, of his power, and righteousness, and goodness, dwells in Christ. This fulness, or complete revelation of God dwells in Christ; that is, it is not the transitory developement of the deity seen in the prophets or other holy men, but it is a permanent developement dwelling in Christ, for the instruction of all ages and the benefit of all nations; and it dwells in him substantially, not as it did in the temple in a shadow, in the dark recesses of the holy of holies, inaccessible and impalpable to the senses, but substantially and obviously as it exhibited itself in the open and public display of that power which raised Jesus from the dead, which gave him a name above every name, and seated him at God's right hand above all power.

Thus then the fulness of the attributes and will of God dwells in Christ substantially, and as you are members of him that fulness dwells in you; you are in him amply filled or instructed now in your humiliation as you will hereafter be in your glory with the knowledge of the attributes and will of God, in him, who

is exalted as head over all power as far as we are concerned, and who is now gloriously in heaven as once humbly on earth, a perfect image of God, in his to us precious and adorable attributes of power, goodness, and righteousness.

But it may be said, that granting the revelation of God in Christ to be amply sufficient for the full instruction of man, still the children of Abraham, and it is as Abraham's seed that we inherit, must be circumcised. I answer, that in Christ ye are not only fulfilled with all beneficial knowledge of God, but in him ye have also been circumcised. His body was actually circumcised: and you, by divesting yourselves of the body of the sins of the flesh; or pledging yourselves to the faithfulness of Christ, by a true baptism into his body, became immediately invested with that body, or clothed with the Lord Jesus Christ; all Christ's actions in that body became immediately by the goodness of God your actions, your pledge of fidelity being to the full extent of the spirit of those actions, and you are therefore, as far as respects the favor or adoption of God, sons, that is, you are, by Christ's circumcision, of the circumcised seed of Abraham, without the intervention of a manual operation in your flesh.

Being buried with Christ by baptism, ye .. have also as his members risen with him, risen through the faithfulness of the efficient application of God's power, that is, through that faithfulness which was in Christ, which was adopted, or attested, or glorified, or acknowledged by the efficient application of God's power raising him from the dead, through that faithfulness which was the faithfulness of, or deriving its sanction from, the efficient application of God's power, being, I repeat, buried by baptism with the dead body of Christ, you are risen again with his risen body, partake of all the actions which Christ did in that body, and are therefore spiritually, or as far as concerns your acceptance as sons, circumcised.

Thus you are now circumcised in Christ, and have entire liberty and freedom in Christ's kingdom, you may set at nought the powers and authorities at Jerusalem, who would impose upon you this national ceremony of circumcision; grounding that imposition on ancient traditionary opinion, namely, that, the promises of life being annexed to Abraham and his seed, and Abraham and his seed being circumcised, all the uncircumcised must be aliens from God, and under the sentence of death or condemnation for their sins.

For, having raised you who were dead according to the traditions of those powers and authorities in your trespasses and in the uncircumcision of your flesh, having raised you to be members of the spiritual circumcision, Christ hath also quickened you, or entitled you in himself to life, as co-inheritors with the circumcised sons of Abraham; pardoning you, in his character of acknowledged son, or full representative of God; pardoning you gratuitously those past sins, which the powers and authorities charge against the uncircumcised; and abrogating the law of carnal circumcision, that hand-writing in the flesh or evidence of our condemnation, that hand-writing concerning us, whose force and meaning as a redemption from condemnation was to be found in the statutes and ordinances of the law, which therefore, pledging us to an uniform and undeviating conformity to the whole law, was adverse to us, was to us who had failed in that conformity an evidence of condemnation rather than of redemption; abrogating, I say, that law, upon which the powers and authorities built the exclusive interests of their nation in the inheritance of life, the privilege of holiness, the adoption of sons, which law was hostile to us all, he seized it at Jerusalem, he took it up from the midst as it were out of the very

camp of the enemy, out of the very hand of those powers and authorities, and nailed it to the cross, and triumphantly exhibited on the cross their discomfiture in his own and our perfect redemption from their yoke, or the yoke of the law : in perfect liberty, as an acknowledged son, he cast aside for ever, for himself and for us, their authority as one casteth away an encumbering garment.

Since then in Christ you are in perfect liberty from the requisitions of the powers and authorities, who would unsettle your minds by their traditions : let no man judge you as under the ordinary principles of the world as subject to ordinances ; act not as if you recognized a right in any one to judge you as still in connection with, as still living in the observance of the ordinances which regulate meats and drinks, or of those which appertain to a feast, or a new moon, or sabbaths.

Let no man judge you any longer as in connection with these Mosaical institutions, which were all temporary, intended to shadow forth future realities. But, the body, the substance, the reality of all that is valuable in knowledge and practice is Christ. He is the true bread of life, the feast of conscience, the sabbath of immortality.

You have, I repeat, in Christ, your sails as it were amply filled with the knowledge of

God, with all the knowledge of him, that is proper or beneficial for you. If any one preach to you any other doctrine then that which you have in Christ, throwing you back to those dogmas which Christ has effectually abolished, believe him not, though he were an angel, much less if he be a man pretending to communications with the host of heaven. Let Christ, and Christ only, be the scope towards which ye are always pressing forward, let no intrusive intermeddler defeat you of your prize, let no one willing though he may be to do so, draw off your attention to a different scope, seducing you from walking in that self-prostration and religion which was seen in Christ, to walk in the self-prostration and religion which he effects to have witnessed among the angelical choir, falsely making pretensions to visions and revelations, inflated with the conceited inspirations of his own carnal mind, carried away from communion with Christ, by his schismatical vanity, not firmly retaining his hold or dependence as a member of the church upon the head, from which the whole body deriving by joints and common ligatures its supplies, and the compact conjunction of its parts, grows naturally, or has that growth which is of God, that life which is God.

If then ye retain your hold upon the risen Jesus, if in baptism ye died with his body as

a dissolution from the principles of the world, from those principles of instruction which derive their sanction from the world, and not from Christ; why as if ye were living in the world, why are ye still imposing upon yourselves and others the burden of ordinances, that is, living still under the dominion of the powers and authorities which Christ abolished, upholding their traditions, such as touch not, taste .. not, handle not.

All these dogmas which have only the shadow of truth have served their end; they were intended to shadow forth future realities, the body therefore or reality being come, they have served their end. They were made as all human injunctions and instructions are made to expire in the use, to cease when the occasion for them ceases. As shadows, they have distinctly shadowed forth the realities. But the realities, .. which have indeed the word of truth, consist not in any thing that is valuable to the satiety of the flesh, but in a spontaneous worship, in self-abasement, in never suffering the craving of the body to silence the demands of duty.

I have reminded you that in baptism you .. died with Christ's crucified body, and that in baptism you are risen again with his glorified body. I claimed your privilege from the judgments of others on the ground of your baptis-

mal death, I now claim of yourselves the exhibition of the new man on the ground of your baptismal resurrection. If then ye are risen again with Christ, seek the things that are above, where Christ is sitting at the right hand of God. Let heaven, not earth, be the prevailing object of your desires.

For ye died in baptism, and your life, which consists not in the external act but the internal spirit, is with Christ, beyond the reach of human observance, near to, or under the immediate notice of God. Christ when on earth lived in the body for you, you are now living in the body for him; all your actions done in his spirit he acknowledges as his; and Christ being at the right hand of God, your whole life is preserved with him in the presence of God, and accepted as in him with indescribable favor.

You may be unnoticed, unconsidered in the world; but when Christ shall appear, and in him your life, not a single circumstance in your favor lost or missing, even the drop of cold water given to him that was ready to perish with thirst, even the widow's mite, then shall you appear with him in glory, then will you exult in the glory of having contributed, by your actions, to that brightness in which Christ sits at the right hand of God, and par-



ticipate that bliss which he feels in the perfect love of his Father.

With this hope set before you, realize for yourselves that condition of which baptism is significant. Make your earthly members as dead in reference to every thing evil: such as fornication, impurity, filthiness, base desire, and that avarice as it were of licentiousness which constitutes the character of idolatry. On account of these things the wrath of God comes upon the unbelieving, in which you likewise once walked, when you lived in them, that is, before your baptismal death: but now as ye have ceased to live in them, as ye have put away the life of the flesh, put away also its works, put away all the things I have named, and let every thing of a wrathful, angry, malicious, evil-minded, scurrilous character be far from your lips.

Being all new men, as members of one body, act consistently with that confidential and affectionate relation in which ye stand towards one another: fall not back into that practice of deception which suited well with your former condition of separation, selfishness and mutual distrust. Putting off the old man, which was the creation of the Devil the father of lies, putting off the old man, with the deeds that belong to him, lie not one to another: and putting ..

on the new man, the new creature which is created afresh by God, created afresh; that by reflection of God's image as it were from itself, it might know him who created it. Putting on this new man, act not so inconsistently with the object of your new creation, which was that ye should know the God of truth and mercy, as to lie one to another: putting on this new man, in whom there is a blending of all interests, or rather an abolition of all national, sectarian, or personal privileges: putting on this new man who is not distinctively either a Greek, a Jew, of the circumcision or of the uncircumcision, a Barbarian, a Scythian, servant or freeman, but who is Christ; all these being in Christ, and Christ in all these; all distinctions being blended and all interests identified in him: putting on Christ then, as you do in baptism, in reference to the favor of God promised; in consistency put him on likewise in reference to the spirit within you pledged; put on Christ in all his spirit of conciliation. As Christ, as the elect of God, the chosen seed, the holy and beloved of God, elect of God even as Christ is elect, clothed by the goodness of God with the whole of that grace and favor which are Christ's; clothe yourselves with the whole of that spirit likewise which was his. Put on feeling and compassion, put

on a disposition to do good, entire insensibility to personal importance, mildness, forbearance; upholding one another, benefiting one another .. without consideration of personal advantage or personal obligation, though any one may have cause of complaint against another, as Christ, though he had cause of complaint against you, did good to you, so do you to others.

On or about these, or with a view to promote .. these, or for the sake of these, add love; cast the bond of love over all the members of the new creature, for love is the bond of perfectness, the bond of a perfect identification with Christ as the elect of God.

Let the peace of God, that peace, acceptance .. or reconciliation with God, to which ye have been assuredly called in one body, rule in your hearts, influence you in your character, and, having experienced graciousness, be yourselves gracious.

Let the word of God dwell within you richly .. in every kind of wisdom, let it dwell within you in its constant influence on a grateful heart, and not expend itself in sound,* let it

* Here let me deprecate the rigor of criticism. It is very much the custom with even the most able and candid of critics to wing their sharpest arrow when they detect a translator giving a turn to a passage favorable to what they suppose to be his peculiar opinions, calling him disingenuous and so forth. Now, though I would not take an oath that this book of mine is either entirely or generally a true

dwell richly in every kind of wisdom, that is, let it be constantly abundant and fruitful in the beneficial knowledge of God ; let the psalms, and hymns, and odes, with which you approach God, be spiritual ; let mutual instruction and admonition, in unison with the word of God, be their subject, and let them be the responsive harmony of gratitude to God in the heart, and not merely on the tongue, like the psalms, the hymns, and the odes of idolatry. Let the word of God dwell abundantly within you, not only influencing your psalms, and hymns, and odes, but influencing whatever you do either in speak- .. ing or acting, every thing that is done in the

and correct version of the spirit of St. Paul, though I would not take an oath to the meanings of any passages in scriptures or any other Greek writings, yet I could take an oath that the ruling principle of all my labours in this book has been strict fidelity. I do not mean to profess myself to be more than man. I am certain I have had one dominant principle, but I am not equally certain that minor and subordinate principles have never stolen upon me with their insidious influence. Nor do I see the mighty sin, (and my knowledge of human nature makes me apprehensive of myself,) if I have unwarily, and I am quite sure I have never designedly, been guilty of such aberrations. I trust I shall not be called disingenuous should any penetrating critic succeed in detecting my peculiar opinions, and succeed also in finding instances where those opinions have influenced more than they should have done my construction. He is welcome to make the most of the here acknowledged fact, that I had my strong opinions before I commenced this work ; and though in the progress I was surprised in every chapter at my imperfect knowledge of those scriptures which I thought I perfectly understood, yet at the conclusion I found all my original opinions grown ten-fold stronger than at the commencement.

name of the Lord Jesus Christ, every thing that belongs to you as his ministers or members. Let thankfulness give a life and spirit to all such actions, thankfulness to him who through the Lord is your God and Father, and not exclusively the God and Father of the Jews.

Wives submit yourselves to your husbands .. as becomes servants of the Lord, that the adversaries may not find occasion, in your unbecoming deportment towards your husbands, to revile the master ye serve, as a disturber of the peace of families.

Husbands love your wives, have no bitterness in your heart towards them.

Children hearken to your parents with reverence and respect in every thing, (for this is well pleasing,) hearken to them most heedfully and effectually in every thing in the Lord, that is, as servants of the Lord not forgetting your duties to the Lord.

Parents do not contend vexatiously with .. your children lest their spirit be broken.

Servants give a heedful and effective attention to your human masters in every thing, not with the falseheartedness of an eye servant, who only wishes to seek favor with man, but with the sincere service of the heart as fearing the displeasure of God, and actuated only by the unqualified determination to do your duty: and whatever ye do, work spiritedly as work ..

ing for the Lord, and not merely for man, knowing that ye will receive from the Lord .. the gift of life or the inheritance as sons, if you are faithful servants; for Lord Christ is your master. And the faithless conduct of the un-.. faithful servant, the unjust conduct of the unjust steward shall light upon his own head, for with the Master in heaven there is no partiality.

Masters, as I have enjoined dutifulness to .. your servants under the sanction of a Master in the heavens, so I require you to do the thing that is right to them, even according to the equality, though not of services, yet of equitable obligations under God, that exists between you, knowing that you also have a Master in the heavens.

I now address myself to all descriptions of .. persons among you. Persevere, relax not in your devotion, being thoroughly awake to it, from the excitement of your grateful feelings to him who is its object. At the same time, pray .. on my account that God may open to me a door of the word, a door by which I may again have egress as a preacher of the word, that I may tell to the world the mystery of Christ for which I am bound by a chain to a soldier: that I may not only tell that mystery to the .. world, but that I may do so, as I ought, by a practical and personal manifestation of it.

Conduct yourselves prudently towards those.. who are not members of the church, purchasing, making sacrifices for, opportunities of saving them. Let your speech at all times, even under this prevalent persecution, savour of thankfulness, and be seasoned with wisdom, that ye may know how you ought to answer every one, as the holy sacrifice is with thanksgiving, and is seasoned with salt in the fire; so let your speech be likewise duly seasoned with wisdom, to meet in these fiery times, and improve every crisis, every opening for the word of God, every opportunity that may arise.

Tychicus a beloved brother and faithful deacon, and a fellow-servant of the Lord, will make known to you my affairs. I have sent him to you for this especial purpose, that he may make himself acquainted with your circumstances, and encourage or comfort you. I have sent him with Onesimus, the faithful and beloved brother, who is of your community, they will make known to you all that is doing here.

Aristarchus my fellow-prisoner salutes you, and Mark, Barnabas's cousin, concerning whom ye have received injunctions. If he come to you receive him. And Jesus, who is called just, salutes you; these members of the circumcision salute you, they alone of their party.

have co-operated with me for the kingdom of God, and so effectually that they have been a compensating consolation under my present constraint.

Epaphras salutes you, Epaphras servant of Christ, member of your community, at all times earnest in your behalf at our devotional exercises that ye may stand complete, and fully furnished as to knowledge with the will of God in every respect. I may say this of him, .. for I am personally a witness of his great zeal for you and for the holy both at Laodicea and Hierapolis.

Luke the beloved physician and Demas salute you.

Salute the brethren in Laodicea, and Nymphas, and the church at his house.

When this epistle has been read before you, .. arrange that it be read also before the church of the Laodiceans, and that you likewise get from Laodicea and read the epistle I sent thither.

Say to Archippus. Look to your office and .. ministry, which you have received in the service of the Lord, that you perform all its duties.

My salutation with my own hand. Paul. ..

Remember me—my chains !

God's favor be with you. Amen.

I THESSALONIANS, CHAP. I. V. 1, 2, 3, 4.

PAUL, and **Silvanus**, and **Timothy**, to the church of **Thessalonians**, the church in **God the Father**, and in **Lord Jesus Christ**, that is, having **God** for its **Father**, as being pledged to, and therefore identified with, the body of **Jesus Christ** the son of **God**. Favor or gratuitous acceptance, and its blessed fruit, peace of mind, be with you from **God the Father** and **Lord Jesus Christ**.

We are at all times thankful to **God** respecting you all, remembering you in our devotions, never for a moment forgetting the work of your faithfulness, the great exertion of your love, the patience, the fortitude, with which hope inspired you, hope that rests on our **Lord Jesus Christ**, before our **God and Father**.

We are beloved brethren (and it is the subject of our gratitude) convinced that **God** has elected you into the kingdom of the **Lord**. Ye have given proofs of that love which consti-

tutes the qualification of the objects of God's decree in favor of the faithful. For our blessed message in its influence upon you was not limited to words, but it was powerful in effect : it was answered on your parts by the energy of a holy spirit within you. Auspicious indeed was the commencement of its career, moulded as ye became to the character of our own spirit; moulded to what ye saw we ourselves were on your account. Emulous in love you became imitators of us, nay imitators of the Lord, accepting the word with the exultation of holiness, with the exultation of that spirit which was in Christ, and which ye saw in us; embracing the word with gratitude even under much trouble, so that ye were an example to all who believed our message in Macedonia, and in Achaia.

For the word of the Lord has been echoed from you not only in Macedonia and Achaia, but more; the report of your fidelity to God has gone out into every part of these countries, so that we have no need to say any thing, for they are themselves every where speaking of us, telling of our successful entry among you, how ye turned from your idols to God, to serve the living and true God, and to expect his son from the heavens, Jesus whom he raised from the dead, as the Saviour from his impending

wrath, to save you in that dreadful visitation, that severity of rebuke with which he will quickly visit those thankless children who turn a deaf ear to his message of mercy.

You received, I have said, this noble impulse from the character of our spirit, as it discovered itself in your service; for ye yourselves, brethren, remember the commencement of our intercourse with you, that it was not merely with vain words, but having previously suffered, and been insulted as ye know at Phillippi, we sustained nevertheless our bold, open, and free carriage in the cause of our God, and spoke to you on the subject of his blessed message, with the earnestness of the wrestler, who confident in his strength, contends openly, fearlessly, and fairly.

For when as bearers of God's blessed message we exhorted you, we used no deception or artifice, we rested nothing on vain deceit, as if we had errors to propagate, or an impure or immoral system to establish. But such as is the stamp of trust-worthiness, which God, by the trust of his blessed embassy, has set upon us; such always is the openness and honesty of our conversation, not as we would please man, but God, who in his judgment estimates that which is within, not that which is without us. We rested nothing, I repeat, on vain deceit,

nor were we at any time dressed in the language .. of flattery, as you know : nor had we any avaricious designs under a specious exterior ; God is our witness ; nor were we seeking human .. glory, neither of you nor of other men.

We had no selfish object. On the contrary, such as we were, when as apostles of Christ we .. might have pressed heavily upon your means but were gentle in the midst of you, gentle as .. a nurse in the midst of you, as a mother cherishing her own children ; such as we then were, desiring you, interesting ourselves for you ; such are we always, well pleased, not only to communicate to you the message of God, but our own lives, for ye are beloved by us. For ye remember, brethren, our great and wearisome labour, how, when we proclaimed to you the glad tidings of God, we worked for our bread night and day, that we might not be a burden to any of you.

You are our witnesses, and God is our witness, with what clean hands, how uprightly, how blamelessly we acquitted ourselves to those who relied upon us, exhorting and encouraging every one of you—I appeal to your own recollections—as a father his own children, and .. testifying at every personal risk and sacrifice—you well know how we laboured in every way, to make you walk in a manner worthy of the

God who called you into his own kingdom and glory.

Sensible therefore of the inestimable treasures .. we are opening up to your hopes, forgetful of ourselves, thinking only of you, elated with the joyful news we bear to the Gentiles, we are incessantly thanking God, not for the glory we may be conceived to arrogate from the success that has crowned our labours in our office, but for the pleasure we have in so blessed an office, for having entrusted to us so gracious a message from God, for our perfect assurance that the word we proclaim is indeed the word of God. We are thankful, that in hearing with effective attention the word as delivered by us, the call of the Gentiles to God's own kingdom and glory, ye received not the word of men, but (as it is in truth) the word of God, who, and not we, operates in you that believe, operates by that word in its fruits, making you, according to our exhortation and encouragement, conduct yourselves in a manner worthy of your election into his kingdom and glory. We are thankful that we have been employed to proclaim to you as well as the Jew the word of God. For being like the churches of God in Judea .. members of Christ, suffering like them as you do, following them on the road of affliction, I am thankful that God's word has called you to

follow them likewise on the road to salvation, that you, as well as the Jews, have heard with effect the glad tidings of the Messiah. Ye have suffered like them, ye have been persecuted and deserted by your own countrymen, just as they in like manner have been persecuted by their own countrymen, by their own countrymen who killed Jesus and their prophets, and who drove us out by persecution. In disfavor with God, and at enmity with mankind, forbidding us to tell our glad tidings to the Gentiles, or to carry our commission of salvation beyond the precincts of their own selfish and bigotted polity, ever pursuing their infatuated course to fill up to the full the measure of their sin—they have pursued others with wrath, but wrath to the uttermost has overtaken themselves.

But we, brethren, actuated by a very different spirit, kept back by the particular conjuncture or occasion of the time from visiting you, feeling as parents detained from their children, separated from them in person but not in heart; we have been excessively earnest, we have felt a very great desire to see you. Therefore we wished to come to you (I myself wished to come) once and twice, and Satan hindered us. Our Lord, when Peter savoured of the things of this world, applied to him the

epithet Satan, and the wreckless selfishness of my own people merits surely an epithet of reproach at least equally strong. Once and twice we wished to visit you personally. For who are our hope? Are not ye in the presence of our Lord Jesus Christ at his coming? Will not you, as well as our other children in the Lord, accompany us on that day? Who our joy, our triumph, our crown in his presence on that day? Yourselves most assuredly. For our heart exults and rejoices in you.

Knowing that ye were in the same predicament as the churches of Judea in respect to the persecution and desertion you experience from your own countrymen; and being prevented from coming to you myself, I could not refrain; but spontaneously consenting to be left alone at Athens, I sent Timothy our brother, a minister of God, and our colleague in the embassy of Christ, to encourage you, and to promote the stability of your conduct; that no one among you might be moved or unsettled by this affliction in the maintenance of his fidelity. For yourselves know, that your baptism into the body of Jesus is a baptism into his sufferings; you know that as pledged members of his crucified body you lie obnoxious to all that befalls you. When we were with you, we mentioned before-hand that we were to be af-

slicted just as it happened, and this you know. Therefore, knowing the predicament of danger .. in which you stood, I could no longer refrain; but sent Timothy to you to learn how you met your trial, to know the state of your faithfulness, to anticipate the Tempter, lest he accomplish his temptation, and our labour be in vain.

But now that Timothy has returned, bringing his blessed tidings of your fidelity and love, and saying that you are always kindly mindful of us, desiring much to see us, as we to see you, he has comforted us, brethren, in all our affliction and necessity by his account of your faithfulness; for we now live, if you stand firm .. in faithfulness.

We are dead in Christ by baptism, and we live only as members of his risen body. Though dying therefore daily in our affliction and necessity, we yet live in Christ, in his risen body the church, in you, so long as you live as members firm in faithfulness.

There is a spiritual life, an effective, a living interest with God as it were in the faithfulness of holy men, which even communicates itself to others; and we owe to it in some degree the acceptableness of our thanksgivings to God; even the disposition of God to listen to our thanksgivings is in some degree propitiated by your faithfulness. For, in the complete satis- ..

faction with which you inspire us before God, what an offering of thanksgiving are we enabled to render up to him on your account, mixed as it is with the acceptable odour of your own faithfulness ! What acceptable thanks can we render for those who gratify us so sensibly, and who are so acceptable to God ! How earnest is our wish to be personally with such men ! Praying exceedingly as we do to God .. night and day that we may see your face, and contribute towards your fidelity whatever it want of perfectness ! And our God himself, even .. the Father, and our Lord Jesus Christ, how are they, by such faithfulness on your part, enabled*—if it were lawful to apply such an expression,—enabled consistently with God's everlasting decree of graciousness to those who love him, enabled both by your fidelity and our

* The following will show the clew to my construction :—

⁹ Τίνα γὰρ εὐχαρίστησαν ¹¹ δυνάμει τῷ θεῷ ἀνταποδιδόναι—αὐτοὶ δὲ ὁ θεὸς
¹² κατενθυναί την ὁδόν—¹² ὑμεῖς δὲ ὁ κυριὸς πλεονασαί.

The elation of the apostle's mind implied in the *τίνα*, caused by Timothy's report of the faithfulness of the Thessalonians, and the ardor of the apostle's anticipation of, and anxiety for, the possible or rather necessary fruits of that faithfulness if persevered in, *καταρτισαί τα ὑψηλόμενα, εἰς τὸ τηρεῖν ἐν ἀγνῶσυνῃ*, are sustained throughout verses 9—13, and consequently there is nothing harsh or forced in supposing the influence of *δυνάμει* and *τίνα* to be carried through the whole. It will be recollected by the reader, that the want of faithfulness on the part of the Corinthians was the reason why the apostle, at a particular time, was prevented from visiting them.

thankfulness—to treat us as favored children ; to grant the requests of those who are so faithful to him, and, when your favorable dispositions open such a prospect of advantage in my personally visiting you—to remove every obstacle to our meeting : and the Lord, as the .. head of the members, through whom if faithful they receive spiritual life, how is he, or the blessed tidings he has brought of your acceptance, the blessed fact of your acceptance, (for your faithfulness reduces your acceptance to a certain fact,) how is the Lord thus enabled through your faithfulness to fill you with love, to fill you till you overflow with love towards one another and towards all, as we do towards you ; to your entire establishment, unimpeach- .. ably and cordially in righteousness, with all his holy ones against his coming before our God and Father.

We are satisfied, brethren, of the firmness of .. of your fidelity under persecution. It remains then that we, your fellow-servants, ask and exhort you, as fellow-servants with ourselves of the Lord, that, having received of us your charge of duty from our Lord, your instructions how to please God, his Father, (for it is his occupation, and therefore the occupation of his servants to please God,) it remains that we ask and exhort you, having received this

charge of us, to abound still more, to establish yourselves in the favor of God, by fulfilling the other offices of your service to his son, besides that of suffering in his cause.

For you know with what duties we charged .. you through the Lord Jesus, from whom we derive all our knowledge of the will of his Father. You know this to be his will, the doing of which is your sanctification, that is, the means by which Christ's servants, (according to the rule which they have read in the conduct of their Master,) are to make themselves holy, or obtain acceptance as holy in the presence of God his Father; you know this to be the will of God, that which we gave you in charge, viz. that you keep yourselves from fornication; that every one of you have the good sense to possess his own vessel, the care of which is his especial service, as if he wished to keep it holy and precious for the Lord; as a vessel to be filled with his spirit, and not, after the manner of the Gentiles who knew not .. God, with the sensualities of inordinate desire. And as ye should hold your own vessels as .. precious, so should you not despise the vessel of your brother; not do an act which at once is a personal transgression against your own, and a selfish abuse of our brother's purity; a transgression of your own charge over your

own vessel, and an injurious abuse or circumvention of your brother for your own selfish indulgence, in an affair of licentiousness, an injury to him in his charge of his vessel, a seduction of him from the due care of that vessel which God has committed to him, but which you by such conduct treat with contempt. Let not your passions lead you into a licentiousness doubly offensive, that at once betrays a neglect of your own interest in the Lord, and a contempt of the interest of your brother; because the Lord is an avenger respecting all these offences of licentiousness, as I said to you before, and openly charged you.

For God, who has called you into the service .. of his son, has not called you for impurity, but into a state of holiness. Therefore he that .. neglects his own and despises his brother's vessel, throws contempt not upon man, but upon God, who not only gives us those vessels, but gives us likewise the holy spirit, with which, as servants of Christ, it is our charge to fill them, gives, that is, puts it within our reach, within our reach as members of Christ deriving from Christ as our head the spirit which dwelt in him, and which dwells in all the faithful, that is, in all those who have the sense to use the vessels with which they are charged, according to the charge they have received.

There is no need that I write to you concerning brotherly love; for ye are yourselves taught by God, or like all mankind taught by human wants, how beautiful a thing it is for brethren to dwell together in unity, and beyond mankind in general you have been effectually taught, practically grounded in this divine lesson. Therefore I more especially apply to you this character of being instructed by God in reciprocal brotherly affection. For ye act upon this spirit of love towards all the brethren throughout Macedonia.

But I exhort you, brethren, never to rest, whatever stage of spiritual grace ye may have reached; and if ye abound in brotherly love, examine whether even this grace may not want something to make it perfectly acceptable to God: you should not only sincerely love one another, but, as I told you, it should be your pride that your love be quiet and unostentatious; you are not to be exclusively absorbed in the affections of the heart: your own proper business, as I told you, must be done, and your hands actively engaged in your occupation; that ye may have the means of presenting before them who are not of the church a suitable appearance, and that your own necessities may not be unprovided for.

There is no need, I have observed, of my writing to you concerning brotherly love. You

love all the brethren, of this I am satisfied. But of those brethren, whose loss in the recent .. persecution you so affectionately regret, whom you speak of so much, and lament even to the neglect of your business and occupation, I would wish to speak, I would not have you ignorant concerning those brethren who have been laid to sleep, I would not have you, who are of the light, grieve for them as others that have no hope.

For if we believe that Jesus died and rose .. again, so also will God, we trust, bring, with Jesus at his coming, those whom you so regret, those who without Jesus were dead indeed, but who through Jesus, through their unity with him, are only sleeping in the grave. Your assurance of this blessed fact grounds itself undeniably on the death and resurrection of Christ. For I tell you, and it is the word of .. the Lord, that we, who survive and remain till his coming, shall not be able to be before those who are in the sleep of death, that the Lord .. himself with a shout, with an archangel's voice, and with the trumpet of God, shall descend from heaven, and the dead in Christ, the dead members of Christ, shall rise first.

Afterwards we that survive and remain shall .. together with them be borne up instantaneously by the clouds into the air to meet the Lord.

Thus is the resurrection of the Lord reported by those who saw it: "while they beheld, he was taken up, and a cloud received him out of their sight," and thus was the promise of his return given to his disciples by the two men in white apparel: "this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." We, my brethren, in a happy reunion with those whom you so regret, shall then meet the Lord, and so, or in such reunion, be ever with him.

Therefore grieve not as others who have no hope, but comfort one another with these words, these assurances.

But, brethren, it would serve no useful purpose to write to you concerning the time, the particular time of this event. All live or should live, under the constant sense that it is not far distant. It is always reasonable to act and speak under this impression, for you want not to be informed, you know yourselves perfectly well, that as a thief comes in the night, so comes the day of the Lord. For when they are saying peace and safety, then comes the Destroyer suddenly upon them, like a labour pain to a pregnant woman, and they cannot escape.

But you, my brethren, are perfectly well informed; you are not in the dark, that that day

as a thief, should take you by surprise. You .. are all sons of light, you are all sons of day. To us the night is over, and its darkness gone, we have been exactly informed, not indeed of the time, but of the certainty of the day of the Lord. Let us not then sleep as others who .. expect not a Saviour, let us not be inebriated with the world so as to be thrown off our guard. For they that sleep, sleep in the night, .. and they that are drunkards, are drunk in the night. But for us who are sons of day, let us .. be sober, clear in our understandings and prepared for the business of the day, having put on the breast-plate of faithfulness and love, and the helmet of hope bright with salvation. Let faithfulness, hope, and love, dwell in our hearts.

For God through our Lord Jesus Christ has .. not placed us in a position of despair, which might perhaps paralyze all the energy and spirit of endeavour. He has not through his messenger from heaven marked us as the objects of his wrath, but he has called us to an occupation, the effective performance of which demands the energetic application of love, hope, and fidelity; an occupation in which, if we are vigilant and not intoxicated or diverted like sons of darkness, we shall acquire salvation.

He has called us to this occupation through our Lord, who is his word and our model,

through our Lord who died for us, affording .. thereby as the word of God for our assurance the best possible testimony, and as the model of man for our guidance, the most perfect instance of love, hope, and fidelity ; that we, convinced and guided by the spectacle, might become as it were new creatures, created after the perfect copy or model set before us, that as such new creatures, created after such a model, whether we sleep or wake, whether circumstances call this bodily frame into vigilant activity or not, we might never for a moment be spiritually extinct, or cease to live with Christ, that is, to live as the new creature ; never for a moment be void of those spiritual essentials of the new creature, of the life unto God, love, hope, and fidelity ; that life, which, in spiritual preparation or fitness for the work or occupation to which God has appointed us, viz. the acquisition of salvation, is always awake, always efficient.

Wherefore, encourage and comfort one another, repair whatever dilapidations recent tribulation may have occasioned, and continue to maintain your accustomed unity as a building of God.

And with a view to such unity we ask or .. recommend you to direct your observance towards those among you who labour hard, who

minister to you, as servants of the Lord, standing before you like ourselves as objects of imitation, your instructors, your monitors; and I .. ask you to cherish them very much in your affections on account of their services. Be peaceable one with another.

And for the same end, viz. the promotion of .. unity, I exhort you to admonish those who will not conform, to speak encouragingly to the faint-hearted, to lend yourselves to the support of the weak, and to exercise forbearance with all. See .. that none of you render evil for evil to one another, but on every occasion let good be the scope of your actions, good towards one another, good towards all mankind. Be always happy, that .. is, enjoy the fruits of the conduct I recommend—happiness; and let your hearts never withhold from God the returns of gratitude.

Let there be no occasional and dangerous .. intermissions from the periodical regularity of your devotional exercises, and let every one of .. those exercises be pervaded by a spirit of thankfulness, for thus will the gratefulness of your addresses to God accord with the graciousness of his good-will towards you as revealed in Christ Jesus, gratitude to God on the part of his creatures, being manifestly the will of God as revealed in Christ, as revealed in him, as members of whom God has invested us with the inheritance of immortality.

The spirit of God, the spirit of holiness, by .. the regularity of your devotional meetings continues always within your reach. Do not suffer that spirit to be lost, do not quench it in the coldness of your heart by intermitting those exercises. Prophecyings, that is, predictions or .. inspired instructions to the church are sometimes when you meet for devotional exercises granted on the occasion of those exercises; do not, by relaxing in your attendance, annul or restrain that spiritual gift. All that you hear in .. those prophecyings, assay by the test of your own judgment, hold fast what appears good, hold off from whatever has an evil appearance. ..

We ask you, I again say, to direct your observance towards those who labour hard in the work of the Lord, we exhort you to this and to many other duties, conducive to the building up of the church, to the stability, mutual harmony and happiness of the faithful. For the stability, and happiness, and harmony, and thankfulness of the church, are the will of God as revealed in Christ Jesus. We Paul and Timothy entreat and exhort you to this effect, but the God of peace himself entreated and .. exhorted you by Christ Jesus to this same effect, that is, called you to the courses we point out as conducive to your stability, happiness, harmony and thankfulness, or what in-

cludes them all, to Godly love, in order* that he might sanctify you, that is, in order that you, being qualified by love might become the objects of his decree of sanctification, for whom God calleth, I mean effectually calleth, he sanctifieth : that is, they become holy in consequence of his call, and he accepts them as righteous notwithstanding their past sins : otherwise his call is ineffective, and they are not in the practical sense of the word, the called of God. The God of peace himself, I say, called you, in order that he might sanctify you, and make you, and accept you as, whole and perfect members of the holy Jesus, your bodies as one with his body, and your spirit as one with his spirit, united in that lot with which he is invested, viz. life everlasting, that your soul and body might be, according to promise, saved from final rejection as defective on the advent of our Lord Jesus Christ, and be kept as precious when he maketh up his jewels.

Faithful is he who called you to this hope, .. who has given you an assurance of it by the death of his son, and who will undoubtedly make it good.

Here it will be obvious I suppose an ellipsis of *eis to* before *συνισται*, and after *αυτος δε ο θεος* a tacit reference to *ερωτωμεν* and *παρακαλουμεν*, and indeed to the whole effect of the ten or more preceding verses.

I THESS. . CH. V. V. 25, 26, 27, 28.

**Brethren, pray for us. Salute all the breth- ::
ren with a holy kiss.**

**I charge you by the Lord let this epistle be ..
read to all the holy brethren.**

**The grace of our Lord Jesus Christ, that is, ..
God's favor, or the glad tidings brought by our
Lord Jesus Christ, be with you. Amen.**

II THESSALONIANS, CHAP. I. V. 1, 2, 3, 4, 5.

PAUL, and Silvanus, and Timothy, to the church of Thessalonians, the adopted of God our Father, and the pledged of Lord Jesus Christ. Grace and peace to you from God our Father or his acceptance, and from Lord Jesus Christ, or his assurance of such acceptance.

In justice to you, brethren, we ought ever to make you the subject of our thankfulness to God; because your fidelity to him, and the love of every one of you towards each other, especially the former increase greatly. So decided is the growth of your fidelity and the exuberance of your reciprocal love, that you need no self-commendation: for we ourselves boast of you in the churches of God; we boast of your fortitude, your firm adhesion to the dispensation of faithfulness as revealed in Christ Jesus: a dispensation which, as it was displayed in the glorification of the suffering Jesus, declares the just judgment of God, to

the effect of you, who have suffered, being likewise gloriously accepted into favor, and treated as worthy of admission into God's kingdom for which ye suffer, since it is just with God, even as he reveals his justice in his dealings with that nation who crucified Jesus, to render retribution upon your persecutors, dispensing affliction to those who afflict you, and to you, who are afflicted, remission from affliction; rest, the promised rest of Jacob, on that day when the Lord shall be revealed from heaven with his powerful angels in a blaze of fire, in the ardent brightness of his glory, inflicting punishment upon those who know not God, (for all are without excuse, all of every age and every country have the means of knowing God,) and upon those likewise who obey not, who comply not with our Lord Jesus Christ, that is, who are not sincerely pledged to that spirit which was in him.

Their punishment shall be banishment from the presence of the Lord—and as they would not be united with him in the exhibition of his weakness, in a self-devotion to his crucified body, they shall be excluded from all participation and fruition of him in the glorious display of his strength on the day of his advent—their punishment shall be banishment from the Lord's glory, and a long, if not an eternal ablation

of their interest in that glory, a dissolution of their hope of salvation in Christ the seed, an excision from the promises, so that, should they ever, at some period in the infinity of the ages that are to come, be restored into the favor of God, it will be by some other dispensation than that which it is our commission to open and proclaim.

We ought, I repeat, to thank God for your perseverance in upholding the dispensation of faithfulness, which assures you of acceptance into, and your persecutors of banishment from, God's kingdom, which assures you that the Lord will trouble them that trouble the faithful, and crown the severest sufferings of the faithful with the amplest compensations; when he shall be revealed from heaven to punish those who know not God, and those who listen not to the gracious message he brought to them; to punish them by banishment from his presence, by disclaiming all connection with them, by bidding them depart as unknown to him, at the time when he shall come to invest himself with all his holy ones as it were with a vestment of glory, to unite intimately with himself, by the spirit of the most unbounded confidence, all those who have confided in him; a result that will prove so blessed, so beyond what the heart of man can conceive, that the brightest

hopes of those whose confidence in Christ is the strongest shall be so far transcended by the reality, that the all-absorbing glory of their Saviour, in which themselves will be lost in bliss, shall fill them with wonder and amazement.

*This blessedness, this ample recompense for all your suffering will be yours, brethren, on that day, because your confidence has been placed in us, in our testimony before you to the word of God; because Christ's message through us of God's favor to the faithful has been believed by you, as is triumphantly evinced by your persevering faithfulness under persecution.

We ought to be thankful to God, I repeat, for the triumph among the churches which your faithfulness and love have afforded us, looking to the glory with which that love and faithfulness will ultimately be crowned, when ultimately blended with the love and faithfulness of Christ our head; and with a view to this consummation of all that is wonderful in your favor, this sublime, unmerited and unmeritable destination of the faithful, we think

* I consider all between μεθ' ημων in verse 7 and οτι επιτευθη in verse 10 as parenthetical, the apostle being carried away at verse 7, by the grandeur of thought and the richness of imagery that burst upon him, from the plain line of his discourse, and returning to it again at verse 10.

of you, we pray for you on every occasion of our devotional exercises, we pray that God will, on the day of Christ's coming, accept you, as worthy of the call into his kingdom, that he will supply your defect of worthiness by his own goodness, your defect of worthiness to contribute adequately to and participate in the glory of Christ in his kingdom; that what your goodness prove defective in will, and your faithfulness in deed, he himself will fill up in effect, that is, in effect with reference to his gracious favor as our Father, and our perfect adoption as his sons in Christ.

We make these prayers to God, feeling that, whatever Christ has done was done for the faithful, and desirous that very thing they do may be done for him: that Jesus Christ our Lord may be glorious in you, and you in him, by the favor of our God, and the Lord Jesus Christ's God.

But on the subject of the Lord's advent, .. and the gathering of the faithful to him, I ask you, brethren, in order that you may see that the object of any thing in my last letter .. was not that you should have been suddenly moved thereby from your opinion on those subjects, the opinion you entertained when I was with you; I ask you, brethren, not to let any panic in any degree get possession of your

minds, through any alarmist influencing your fears either by spiritual manifestations, by eloquent addresses, or by any thing as from me, or on the authority of my letter, as if I had said that the day of the Lord was instantly at hand. Let no one seduce you in any way .. from the opinion you then held, for it cannot be, the Lord's day cannot be at hand, unless the apostasy first take place, and the man of sin be revealed, the son of perdition, opposing .. himself to, and exalting himself over every nominal God, and object of worship, so as to seat himself in the temple of God, convincing the world that he is a God. Do you not re .. member that before I left you I told you this.

And you know what now restrains the reve .. lation of this man of sin until his season arrive. For the mystery, the secret principle of the .. apostasy, the secret principle of lawlessness or intractability is already in operation, only it is kept back till the restraint, which is now upon it, be removed. And then the man without .. law, the man who, with reference to the law of Christ, shall be as the Gentiles with reference to the law of the Jews, (a man of sin,) shall be revealed, whom the Lord shall destroy by the breath of his mouth, and reduce to nothing by the brightness of his presence. The .. man of sin shall be revealed, whose presence,

savouring of the operation of Satan, the father of lies, is ever distinguished by every miracle, and sign, and prodigy that falsehood can get up; by every artifice to which perishing apostates, in their abandonment of all righteous principle, can have recourse.

These systems of imposition so grow into the habits and affections of the deluded, that they refuse to exchange them for the love of truth. Hampered with these systems of imposition, they never love the truth to the effect of their salvation, the object of that truth. For this reason, rejecting truth as the lawless or intractable ever do for falsehood, God shall make them feel their folly; sending, not the principles, for they already possess them, of deceit, but the operation of those principles, the consequences of that operation, as they take such pains to propagate untruth, they shall themselves become the dupes of their own lies; that all those, who believe not the truth, but take pleasure in dishonesty, may meet the judgment they merit, may fall into that ignominious condition of ignorant infatuation, which under providence proceeds from the lying spirit they worship, and the disingenuous courses they adopt.

But, brethren, beloved of the Lord, we have little apprehension for you, indeed we ought

on every occasion to make you the subject of thankfulness to God, because from the beginning of our intercourse with you God elected you to salvation. The Jews consider themselves as the elect people of God, and so they are, for whomsoever God calls to salvation he elects, or invites, and appoints, but does not force, to become the objects of his favor; and the very day of your receiving the announcement of the glad tidings that God's election is not restrictive to a particular nation, but open to all who love him, you were pronounced the objects of his love, and therefore equally with the Jews the objects of his election; and the proofs you have given of your love to God, assure us that your election was not, like that of the faithless Jews, an election of which you are unworthy, which in point of fact you yourselves reject or cast away from you, but an election which you accept in the spirit of love, in the true spirit of the sons of God; an election that shall end in your salvation. Your love of God and faithfulness under trial, from my first knowing you, are a security against the fatal influences of the apostasy I have mentioned, are an assurance to me, not only that God has elected you, but that yours is an election unto salvation, that God will complete the work he has begun in you, and save you in the

day of the Lord. He has accepted you on your profession of Christ's holiness, and of Christ's faithfulness, that faithfulness by which on the cross he nobly supported the truth he believed; God has accepted you on your baptism into this spirit of Christ; and if you persevere in that holiness, and that faithful support of truth, to which you are engaged, he will finally save you on the day of the Lord. Confident then as your late glorious conduct under trial makes me feel in your perseverance, I venture to anticipate your happiness, and giving all praise to God, I venture to say that he has saved you, or elected you to salvation by that holiness and faithfulness upon which I depend; that holiness and faithfulness which are the fruits of your gratitude for God's gratuitous acceptance. Gratified and encouraged by the view of those fruits, I revert back in thankfulness to him who, by our ministry, sent you the assurance of his favor, that tree of life, which growing in a grateful heart, is bringing forth fruit unto holiness and fidelity. I thank God that he has elected you to salvation from the beginning in holiness of spirit and faithfulness to truth, that there has been no cause of remission from the beginning to the present time in my hopes of your ultimate salvation, for which gracious end he called you by our

blessed embassy, viz. to save you for a glorious acquisition of Jesus Christ our Lord, to glorify as faithful followers your glorious deliverer.

Brethren, stand firm then, and hold fast the doctrine that has been delivered to you by us, whether verbally or by letter. But the Lord, Jesus Christ himself calls upon you to the same effect, and our God and Father, who loves us and gives us consolations reaching beyond the limits of this life, and a good hope grounded in his favor, he calls upon you to stand firm, that he and his beloved son, that the sense of his love, and the assurance of your inseparable union with his beloved son, may be a heart-felt encouragement to you under all your trial, and support you as a rock in every thing that is good in word and deed, in every thing to which that doctrine leads, in which you are exhorted by God, and the Lord, and his ministers, to stand firm and immovable.

It remains, brethren, that we request you in your devotional exercises to make us the particular subject of your prayers, that God's blessing upon our labours being thereby successfully advocated, his word committed to our ministration may freely pursue a successful career, and be equally glorious every where as it has been at Thessalonica in its reception and in its effects; and that we may be delivered from intractable men, men incapable of faith-

fulness to the laws of the place or community to which they belong; from wicked men.

For the church acknowledges not the intractable and the wicked as of her household, the faithfulness of Christ is the connecting spirit of the church, of which faithfulness, such characters in the present unsettled state of their mind are incapable; Christ's spirit of faithfulness is not the spirit of all, who are externally connected with him as members.

But Christ is faithful, and will establish and keep you from the wicked one; that is, if you are internally members of Christ who was faithful, if his spirit really dwell within you, you will never come under the power of sin, his spirit will establish you and keep you safe from the influence of wicked persons.

We, as stewards of the Lord, confide in you his servants, we trust that you do, and will do what we tell you to do by his authority. But the Lord confides in you his servants, that you do, and will do his command, viz. love one another. Your Master in heaven expects that what he has done for you has not been done in vain, that the influence of his goodness to you has reached your hearts, and will lead you to love God as he loved him, and to persevere in faithfulness as he persevered; will lead you to that love of God and that perseverance which were his own, which he exhibited in his own

person when on earth as the Christ, as the Messiah; anointed to proclaim the message of God to man, to proclaim, not so much by word as deed, that spirit of faithfulness which is the qualification for, and that immortality which is the end of God's favor.

But, brethren, as messengers of Jesus Christ .. our Lord, we charge you in his name, to leave every brother who is intractable, deviating from the doctrine and manner of life he has accepted of, and seen in, us, for ye yourselves .. know what is incumbent upon you as followers of the same spirit that we follow. We never were intractable to order deviating from a doctrine, once authoritatively delivered to, and adopted by the church.

Neither did we, like the individuals to whom .. I allude, eat our bread as a gratuity from any man, but in hard and wearisome labour, we worked night and day, that we might not be burdensome to any man. Not that, as apostles .. we had no claim to an immunity, but to give ourselves as an example to you, to induce you to do the same: and therefore when we were .. with you, we said as messengers of Christ, if any one will not work let him not eat.

We warned you of this, for we hear there .. are among you certain intractable persons who conform not with our manner of life among you, or the doctrine we delivered, who do no

work, who will do any thing but work, who in imitation of those impostors, who make a profit by their curious arts, out of a deluded people, but not in imitation of us, do nothing for their own maintenance, but practice upon your liberality. To such I address myself as a messenger, and I exhort them by the authority of our Lord Jesus Christ, that working quietly each man eat his own bread.

For yourselves, brethren, may you not shrink .. back in the honorable course you are pursuing.

But for those intractable persons to whom I .. have been alluding, if any one of them obey not the word of the Lord Jesus Christ, as we now set it forth by this letter, mark him, and have no intercourse with him, that he may be confounded and brought to a sense of his condition. Thus treat him for the benevolent purpose of bringing him to a sense of his condition, not acting as if you held him for an enemy, but admonishing him as a brother. Now the Lord of peace give you peace always .. and in every way.

The Lord be with you all. ..

Paul's salutation to you. My own salutation under my own hand, which is my signature in every epistle. Thus I write.

The grace of our Lord Jesus Christ, or God's .. gratuitous favor, which was his blessed message from his Father, be with you all. Amen.

I TIMOTHY, CHAP. I. V. 1.

PAUL, Jesus Christ's apostle, as to the discipline of the church, as to its disposition, its regimen under God our Saviour, and Lord Jesus Christ our hope, that is, Paul sent and fully authorized to make arrangements and regulations necessary or expedient in the church.

God, our Saviour, and Lord Jesus Christ, or Lord Saviour anointed our hope, are with reference to the church named together, because with a view to the appointment and conducting thereof to salvation, so perfect is the unity between God the Saviour and the anointed Saviour, that whatever promise or gift to that end we receive of God, is confirmed or affected through the anointed Saviour, and whatever confirmation or guidance to that end we receive through the anointed Saviour, is of God. Of God our Saviour is the promise or gift of life. Through the anointed Saviour, (through our sincere baptismal identification with him, who

is the seed of promise, or spiritual son of Abraham, that is, through our making good the pledge by which we have bound ourselves, to be like him in faithfulness of spirit,) through the anointed Saviour, I repeat, our hope, is that gift of God affected or promise of God fulfilled ; through him, whom God anointed as his representative, or agent on earth, for the accomplishment of his own gracious work, our salvation, who as such representative is our Lord, our Saviour, and our hope, and who in his life and death on earth, has supplied to us as our Lord the rule—and in his resurrection and glorification has assured to us as our hope the reward—of faithfulness,—life eternal—which is salvation.

Paul, apostle as above set forth, sends greeting to Timothy, his own true son by unity of heart and interest, related to him as a son to a father, owing to him mediately his spiritual existence under the dispensation of faithfulness. Grace or favor, compassion and peace from God our Father, and from Christ Jesus our Lord.

As I entreated you on my departure from Macedonia, remain at Ephesus to denounce authoritatively the system of teaching of certain persons there, which is incompatible with the word of God.

Denounce their addiction to endless investigations of pedigree, whether fictitious or genuine,

which they trace with a view to establish connexion with the family of Abraham; a course, which rather occupies time uselessly with continual research, than promotes God's building.

God builds you up into the family of Abraham, not by the carnal cement of genealogical extraction, but by the connecting efficacy of that spirit of faithfulness or love, which was in Abraham, which was in Christ, which is in all the faithful, and which now constitutes the only, but the sure hold upon the only irrefragable title to the inheritance of the holy in light.

The teaching of those pedigree seekers ministers questions tending to strife and animosity, but the end or purpose of the office of denunciation against them with which we charged thee, the end or object of all teaching that is compatible with the word of God, is love, growing out of a pure heart, a good conscience, and a genuine faithfulness.

Deviating from these only grounds of a true godly love, and seeking to establish grounds of love to God in their genealogical claim to a privileged fellowship with the people of God, deviating thus from the enlarged spirit of the dispensation of faithfulness, they betake themselves to trifling and unprofitable discussions, and thus resting on their carnal tie with the

Jewish polity, the individuals against whom I .. have directed your vigilance, wish to be teachers of the law, showing at the same time, by the irregularities of their practice, that they neither know what they say, the self-condemnation which their doctrine implies, nor the nature of the laws whose authority they so positively avouch.

For we know, though the conduct of those .. men seems to bespeak their ignorance of this fact, that the law is good; it is good, if it be applied by any one to its legitimate object, applied by one who knows, that the law is not .. in force for the righteous, for those, who as members of Christ, pledged to his spiritual fidelity, are accepted as righteous by God, according to the glorious tidings of the blessed God with which I am instructed. The law is good, for him who understands it, as a check upon vice, for it tells all those who are under it, that they are condemned in their unrighteousness, which your opponents at Ephesus do not seem to know. But in this its distinctive excellence it has no application to the faithful, for they, as pledged by baptism, are dead to all unrighteousness. The law, we repeat, is good to him who legitimately uses it, who perceives its stern applicability to those who are lawless in their practice, who are intractable, who are

impious and sinful, who are unholy, and unfit for the service of God, to destroyers of fathers and mothers, to all who slay a fellow-creature, .. to fornicators, to the perpetrators of an abominable crime, to those, who by deceit seduce freemen to slavery, or seduce slaves from their masters, to liars of every degree, from the man who is guilty of simple falsehood, to him who adds perjury to his guilt, in fine to every one whose conduct in any way militates against sound and wholesome instruction. We know the law to be good if applied by any teacher, to all such persons as I have detailed, who are the legitimate objects of its severities, applied, I say, by any teacher, who knows that the law is inapplicable to us who are by baptism dead to all unrighteousness, and who therefore, whatever may have been our former condition as Jews or Gentiles, are now as members of Christ unobnoxious to the condemnation of the law. The law is good, if thus according to that glorious message of the blessed God, with which I am entrusted, legitimately applied and restrained.

When I reflect upon the turn my mind had taken, at the time of my receiving this trust, the deep rooted influence of ancient prejudices bearing me on to destruction, bound hand and foot under the power of Satan, nothing less

than a miracle, I am persuaded, could have dispelled from my eyes the enchantment by which I was held, and brought me to Christ.

Incapable and unfit as I then was, I am grateful to Christ Jesus our Lord, whose call, whose command was at that time my only qualification for such a trust, who called me, unworthy as I was and apparently unfit, into his own service, thus making me, by the convincing and resistless influence of such unmerited indulgence on a sincere heart, an altered man, an able minister; even before I had given any proof of adequacy to my duties. Thankful am I to the Lord that he thus made me, or treated me at once, as an efficient servant worthy of his confidence, appointing me to be his minister, me, who had been a blasphemer, who had persecuted, who had insulted him.

But madly as I had raged I was compassionated, because my infidel conduct* had proceeded from ignorance.

I was indeed a blasphemer, a persecutor, and an insulter of the son of God, and therefore apparently a fire-brand only fitted for consumption; but the grace of our Lord, the gratuitous imputation of righteousness on the part of God, as assured by our Lord who is our head to

* I unite *επιτιμία* with *εἰς ἐπίτιμια* in this construction.

all as his members, that grace in conjunction with the faithfulness and love on my part to which baptism pledged me, which were in Christ Jesus, and are in me: that grace, I say, in conjunction with the love and faithfulness with which I have answered it, has been abundantly sufficient to snatch me out of the fire in which I was consuming.

The persons at Ephesus, against whom I have to caution you, say, that they who reject the law dis sever themselves from the Jewish polity, and that such are therefore sinners, and incapable of divine favor; but who could be more dis severed than myself from the interests of the son of God before the powerful hand of the Lord seized me, who in this point of view could be a greater sinner? And yet I was compassionated.

Worthy of our belief, and in every respect .. most acceptable to us is the saying, 'that Christ Jesus came into the world to save sinners,' of whom I am a primary instance.

And great as is the mercy I have personally .. experienced, the object of that mercy was not my salvation alone, but its object was, that Jesus Christ might exhibit every forbearance upon me; a forbearance that should apply to every sinner who repents and is baptized; the object was to make me a prominent mark or

type of those who should thereafter rely upon him for eternal salvation.

I said, that I thanked Jesus Christ our Lord who strengthened me notwithstanding my persecution of his followers: but he did so because my conduct proceeded from ignorance, and he did so to make me a type of his graciousness towards other sinners who are sinners from ignorance. I said, that I thanked Jesus Christ our Lord for this his gracious exercise of power to save me and others, but mere thanks are too cold, I will glorify him as our King, the King of the Gentiles as well as the Jews. *To our ..

¹⁵ * Χαριν ἔχω τῷ ἐνδυναμώσαντι με—¹³(ἀλλ' ἡλεήθην, ὅτι—¹⁶ἀλλὰ δια-
¹⁷τοῦτο ἡλεήθην)—τῷ δὲ βασιλεὶ τιμὴ καὶ δόξα. The literal translation of the 17th verse I consider as follows, whether its spirit and meaning is contained in my illustration I must leave to the reader. "To the King of the dispensations, immortal, unseen, only, wise, God."—If θεός (God) be taken as a substantive, the meaning of the sentence is obscure, if as an adjective, I think the meaning becomes clear, though (what may perhaps be thought a paradox,) impossible to be expressed literally in English, as we have no word that will convey the full force of θεός in an adjective sense. In my illustration I have displaced μόνῳ merely to show the connection that gives it meaning and truth, but nevertheless I rather agree with those critics who think μόνῳ supposititious, and taken from Rom. xvi. 27. As King of the dispensations Christ is immortal, unseen, and wise, whereas the kings of this world are mortal, seen, and unwise, as King of the dispensations he is only, for there is none other anointed but ὁ Χριστός, and with reference to those dispensations, as God has given him all power, he is God with us; we adore in him God's attributes of love and power to which we owe our existence as members of Christ, heirs of immortality.

only King under God's dispensations, whether that of the law or that of faithfulness, to the King who is God with us, immortal, unseen, wise, to him be honor and glory for ever and ever. Amen.

This charge son Timothy, as to the exercise .. of your office at Ephesus, this charge pointing to the spiritual warfare with certain adversaries which you will have to sustain; this charge which perfectly accords with the authoritative instructions that were given at your appointment to your office, I have pressed upon you, that you may meet and conduct the conflict that awaits you with spirit and discretion: having faithfulness to God as the object, and .. a consciousness of your good intentions as the support of your exertions, which latter some have cast overboard as it were or rejected as an incumbrance, and have accordingly suffered shipwreck, failing ever to reach, what is the haven of our salvation, the great object of all our exertions,—faithfulness.

Hymeneus and Alexander are among them .. whom I have delivered to Satan, whom I no longer admit into the fellowship of the holy, whom I dismiss into the society of those who taste not the blessedness of reconciliation with God; and I do so, that being disciplined by experience, they may feel the difference of their condition, and cease to be blasphemers; cease

to designate those as unrighteous who have the circumcision of the heart; when they shall have had a closer connection with, and experience of Satan, or that party, which, concentrating all righteousness in the circumcision of the flesh, would consign us over as impious to the wrath of God, because we repudiate such righteousness.

Differing widely then from their spirit of privilege and exclusion, the very first exhortation that I give you is, that in your devotional exercises, whether they be deprecations of evil, or supplications for good, or intercessions, or thanksgivings, you include all mankind, and especially kings and all persons who are in situations of eminence, for they are in those situations under God for the common good: that we may pass a tranquil and quiet life in the undisturbed practice of every act of right religion, and the honorable acquittance of every duty. This spirit of universality and philanthropy pervading our devotions becomes us, and makes us acceptable to God our Saviour, whose will it is, that all mankind should be saved, and arrive at a knowledge of truth: the knowledge of truth being the way for the faithful to salvation, and prayer for that knowledge in behalf of all, being entirely in the spirit of God, whose will is that all should be saved.

Whether all will be saved, because God willeth it, is a point which I do not here decide. Man is a free agent, and if he chooses evil, omnipotence itself cannot make him choose good without destroying his characteristic of free agency. Whether God will ultimately exercise such an act of power in favour of the incorrigible, or whether ultimately there will be any incorrigible, are points not here decided. It is perfectly consistent that God should will the salvation of man, and yet that man should fail of salvation if God have decreed that man, so long as he exists, shall continue a free agent. The knowledge of truth is a way by which the faithful may find salvation, but not the unfaithful; that knowledge is the gift of God, it is therefore the proper subject of prayer: God will grant that knowledge at such times, and in such ways, and to such extent, as in his wisdom he sees is most conducive to the object of his will, the universal salvation of a race of free agents; and our prayers, the prayers of many for the knowledge of truth unto salvation, as it is a prayer entirely in accordance with the will of God, (the perfect accomplishment of which will is only withheld on account of the perverted state of man's free-will,) the prayers of man to God to be put in the way of salvation, is we may conclude, since God encourages

us to pray, recognized by him as a proof that the times and means are ready, when in his wisdom, and with a view to the salvation of all, he may best communicate or enlarge that knowledge of truth, which is a way to salvation, a way nevertheless only available to the faithful.

Pray then, I repeat, for all. It is God's will that all should be saved. For numerous as are .. the names which the nations adore, God is but one, there is but one God of all the nations of the earth, all are the objects of the universal good-will of one and the same God. And there is one mediator between God and man—the man Christ, whose office as the Christ, in his representative unity with God as to spirit, is to reveal God in his attribute of universal good-will, and whose office as the son of man in his representative unity with man as to the flesh, is to exhibit man, as he must be, to become the legitimate object of that universal good-will.

In the exercise of that part of his mediatorial .. office which refers to his representation of man, that is, of showing what man as the object of God's favor must be, he gave himself up as a sacrifice, not as the sacrifice of the Jews, which symbolically representing a price of redemption from the condemnation under the law, made God at unity with a particular nation; but as a sacrifice, which is the very thing of which

their sacrifices were but symbols, viz. faithfulness or obedience, and which makes God at unity, not with a particular nation, but with every individual of every nation upon earth, who by baptism, or a sincere consecration to him is pledged to his faithfulness or obedience. Thus did our Mediator give himself up as a sacrifice, making his death and the circumstances attending it, a testimony to the sufficiency of faithfulness, without the works of the law, to the salvation of men, faithfulness, represented for us in his death, and realized for us by our baptism, or sincere dedication to a unity of spirit with him.

This testimony, in its immediate application, was addressed to his own times. I have been made a herald and an apostle of this testimony; that in my own person, as a member of Christ, I may continue and proclaim for the benefit of my own times, Christ's representation of the goodness of God, and of the faithfulness of man, as they were perfectly set forth in his person; in order that, according to the will of God, all men may come to a knowledge of truth, and like me identifying themselves as members, by the faithfulness of their spirit, with Christ, may in him be saved. Of this testimony am I thus made a herald and an apostle; to instruct the Gentiles in that faith-

fulness which was exemplified in the conduct of Christ, and in that truth, viz. the good-will of God, which was revealed in his glorification, and in contradiction to the blaspheming misrepresentations of my adversaries, I assure you most solemnly of my veracity on this point as a member of Christ.

As then my office directs my attention especially to the Gentiles, and as there is a strong party of Judaizing brethren at Ephesus, I caution you the more anxiously against their operations. I will accordingly take notice of a difficulty to the Gentile disciples, which the Judaizing doctrine has raised up in the church at Ephesus. The difficulty I allude to is that the Gentiles who are excluded from the synagogues, or consecrated places of worship, because they conform not to the Judaical requisition of circumcision, are inconvenienced, having no proper place to assemble in for public worship.

To meet this difficulty, I would have the men perform their devotional exercises in every or any place, lifting up pure hands in their prayers, under the influence of no excitement, and entering into no altercation on account of the obstacles placed in their way.

But by this secession from the assemblies of the opulent Judaizers, whose vanity and osten-

tation display themselves chiefly in the dress of their wives and daughters, the meetings of the faithful will be, in the estimation of some, deprived of much of its interest and attraction.

As then I recommend the husbands to consecrate every place for their meetings by the purity of their devotions, leaving behind them anger and altercation; so I recommend their wives and daughters to ornament themselves by a becoming modesty of demeanour, to bring with them their decorations of reverence and discretion; not to display themselves under pretence of a fitting and creditable appearance at the assemblies of the brethren in curls, in gold, in jewels, in a costly mantle; but to qualify or fit themselves suitably for such assemblies by good deeds, as women should do who profess to meet there for the purpose of piety.

Let women learn in silence, conformably in every respect with their subjection to man. I do not permit a woman to teach at the assemblies, nor to give her authority to, or signify her approbation of, what a man says there, but to be silent. Let her act conformably with her order in the creation, for man was first formed and afterwards woman; and conformably with her original inferiority of mental strength, for it was not Adam that was seduced by the Se-

ducer, but the woman was seduced and transgressed, or became a transgressor from deception. Adam indeed fell, but his fall was not like that of the woman, the consequence of his being deceived, and therefore a proof of the weakness of his understanding.

These arguments are calculated to have weight with the Judaizers of Ephesus, and therefore I use them.

But let them not, when offered as a ground for that becoming modesty of demeanour which I recommend to the women at the assemblies, be misapplied to their prejudice, impairing that kindness and consideration due to them from man, as if woman were the cause of all our misery. For the very same Jewish records, out of which I have drawn my argument for their submission to us, affords a similar argument for our kindness to them. For through childbearing woman was the blessed instrument of the salvation of man, the mother of him that should be the Saviour of the world. God had denounced death on all mankind. But Eve by childbearing making Adam the progenitor of the seed by whom all the nations of the earth should be blessed, made ample amends for the consequences of her crime. For as in Adam all die, so in Christ all are made alive. Eve therefore who was in transgression, and

the consequence of transgression—death, for herself, for Adam, for the whole human race, shall be saved, for herself, for Adam, for the whole human race by childbearing:* if with sobriety, or under the guidance of a sound understanding, they stand firm in that faithfulness, and love, and holiness which was in Christ, the seed in whom the ultimate blessedness of that childbearing is consummated.

The word of God is the word of faithfulness, and they who profess it must perform all to which their profession engages them. If any one professing that word seeks with outstretched hands or with avidity the office of a bishop, or superintendancy of the church, he desires an honorable occupation, he hungers and thirsts for righteousness, he gives an external evidence, an earnest that he has within him the right spirit for what he undertakes; and it behoves him to be faithful in his superintendency, consistently with the word of faithfulness which the church professes.

* This interpretation of a very difficult passage of course I think the most admissible of any that I have met with. Should the reader think otherwise, it may still be of use as lending confirmation to a somewhat similar though by no means identical view taken by Mr. Bloomfield. For I had adopted my construction before I possessed his book; and when two independent inquirers arrive at a conclusion somewhat similar though not the same, that which is accepted often receives confirmation from that which is rejected.

It behoves him therefore, who superintends .. the church, to be inaccessible to reproach, to be married to only one wife, to be a man, whose loins are constantly girded up, or having a mind that is always vigilant and prepared for events, to have a sound understanding, he should be attached to order, he should be a friend to the stranger. For there are no houses of open resort or accommodation to strangers, and the follower of Christ is always the friend of the destitute. He should be qualified and ready to teach the word, not devoted to wine, .. no striker. He must not be avaricious of gain by dishonorable means, but he must be gentle, peaceable, disinterested.

He should be a man that presides well over .. his own house, holding his children in subjection, and disciplined to every thing that conduces to their proper and right conduct. If .. any one know not how to superintend his own house, if he be so void of a vigilant and sound understanding in the management of his own affairs, if he be so unfaithful in the least, how shall he be faithful in much, how shall he take effectual care of the church of God?

He must not be an untried man, one but .. freshly planted in the vinyard of the Lord, recently attached to the church, lest as one of her lamps, not being yet sufficiently supplied

with the oil of spiritual life, he burn but dimly, and prove accessible to reproach, falling under the harsh judgment of the accuser, of those adversaries of the church who are ever ready to take advantage of any deficiencies in such as act a conspicuous part in her affairs. He should even stand in honorable estimation, .. with those that are not of our fellowship, as a further security against his incurring the reproach, and falling a sacrifice to the artifices, of our accusers.

It behoves in like manner the deacons, those .. who serve the church subordinately in the management of their contributions, or in other ministerial business with which they may be entrusted, to be respectable men, whose words and conduct, and principle, may be depended upon, who are not double tongued, not devoted to wine, not fond of dishonorable gain; men .. who have, or profess the mystery, the newly revealed, or rather newly developed dispensation of the faithfulness, (I mean the faithfulness which was in Christ, and is in his members, and which according to our mystery is the all and only sufficient means of acceptance for both Jew and Gentile,) the deacons, I say, should be men who profess this mystery, not from interested motives, but from a pure conscientious principle of conviction.

And moreover, let these persons, before they .. are trusted, be effectually examined, whether they have the requisite qualifications, and after that, if they prove unimpeachable, let them serve or minister.

Their wives in like manner should be .. women of respectability, not calumnious, but guarded in their conversation, and awake as it were to the consequences of what they say; let them be entirely faithful, as persons, who in every respect, both as to word and deed may be relied upon.

Let the deacons be husbands of only one .. wife, attending well to their children, and their own domestic affairs.

Carefully observe these suggestions, in the appointment of persons to serve as deacons. For those who minister well in the recog- .. nized offices of the church, obtain an important influence in her affairs; they acquire to themselves a degree or honorable position among the brethren, and much authority or advantage in the faithfulness which is in Christ, in revealing or proclaiming that faithfulness; and consequently much freedom or license to do good or ill, according as they shall act faithfully or otherwise, according as they shall have been selected with or without judgment.

I hope to come to you soon, and I write .. in that hope. But I have been thus full in my .. instructions, that in the event of my delaying, you may know how you should conduct yourself in the name of the living God, which is the church, as a true pillar and support, a .. pillar and support which may be depended upon.

I allow, that for this end every instruction and advice ought to be afforded you, and I confess, that the mystery, with which you are charged, the mystery of the wisdom of God, or the right religion, is a great mystery, or a subject new and difficult to the unenlightened, and in its propagation and superintendence requiring diligence, ability, and discretion.

The mystery may be thus briefly stated. God was manifested in the flesh. The whole fulness of God, as far as man is concerned to know him, in his attributes of goodness and power, was revealed visibly on the person of Christ, in his birth, life, death, and resurrection.

God was justified in the spirit. His promise that in the seed of Abraham all the nations of the earth should be blessed was fulfilled, not in the letter, for that seed, which is Christ and his members, consisting of all the faithful, includes many who are not as to the flesh of that seed, but none who are not so as

to the spirit. Thus by the fulfilment of his promise was God justified, not in the letter, but in the spirit.

He has been seen representatively,—he cannot be seen really by man, for no man can see God and live—in the person of Christ, by messengers, who went about with Christ during his time on earth, that they might know God. For they who have seen Christ, have seen God, as far as man is permitted or perhaps able to see his Creator; that is, they have had the perfect goodness and power of God, not stated to them by mere words, but brought home to them by a sensible representation in Christ, in whom God's attribute of goodness dwelt, and of power was declared, fully, perfectly, efficiently, and almost visibly.

Those attributes of God have been proclaimed, according to his promise, to the Gentiles, they have been trusted to or acknowledged, not by the Jews only as formerly, but by the world at large, and taken up or assumed as a glory, in God's express image, in Christ the brightness of his glory; assumed by the world, not by the Jews or a single nation, but by the world, as a far brighter glory or assurance of God's favor, or of God being with us, than the shekinah, the glory of the people of Israel under the old dispensation, of which

glory the temple was the house. But the glory of which I am now speaking, viz. the sensible and substantial, and living revelation of the attributes of God in his son, dwells not like the shekinah in a temple made with hands, but in the church, in the whole body of the faithful, which is in the house of the living God, who in his attributes of goodness and power dwelt in Christ, and now dwells in his faithful members, in order that all the world may come to the knowledge of him, as taken up or assumed for the universal glory of the whole world; the reality, of which the shekinah was the shadow or symbol.

This is the mystery of the right religion, viz. God loving the world as revealed in Christ, and the world, as pledged in Christ, faithful to, and influenced by an unlimited confidence in God, the restoration as it were of the natural confidence and love between the universal Father, and the universal family. His love has been manifested by Christ in the flesh, his claim to our confidence and trust, or justification, has been proved by the spiritual fulfilment of all he has ever promised to mankind, by raising Christ, and in him all the spiritual sons of Abraham, all the faithful of every nation, to life everlasting. In order that the whole world large might know God thus

the glory as it were or representation of God, was seen by angels, that is, by men who received their authority immediately from God himself, to be eye witnesses of this revelation of himself, and to be angels as it were or messengers immediately from himself, to proclaim this revelation to the Gentiles, in order that the whole world might become faithful to and implicitly confide in God, thus revealed to them: and the world, wherever we have proclaimed this right religion, these glad tidings, has believed them, they are pledged to faithfulness, they have implicit confidence in God as revealed in Christ; and as the ministers of the law with shouts of triumph bore upon their shoulder the arc of their salvation, which contained the old covenant, and was overshadowed by the cloud of glory; so we, the world at large, take up with exulting confidence, take up Christ the arc of our salvation, the arc which contains the new covenant of faithfulness, overshadowed, not by a cloud, but by the reality of God's glory, viz. life everlasting assured to those who love him; thus instead of a cloud, a dark, temporary and unreal glory, do we, the world at large, take up Christ for our bright, eternal and living glory.

But the spirit expressly says, that in the latter times some shall depart from this faithful-

ness, attaching themselves to spirits of falsehood, and doctrines of demons. These terms are applicable to the men against whose machinations I would guard you. The spirit expressly predicts an apostasy from faithfulness, or the practical part of the mystery of right religion, as I have just set it forth; and I direct your attention to those persons, who, like the false spirits or demons of idolatry, are perverting all right religion at Ephesus, as already fulfilling this prediction.

The spirit, I say, expressly predicts an apostasy from that part of the mystery of right religion which may be considered as man's part, as constituting the whole of what depends upon man in that mystery, that is, faithfulness to his profession; his profession that he believes what has been revealed to him, and that he accepts God so revealed to him as his glory, as the arc of his salvation: and I now direct your attention to those persons, who, like the false spirits or demons that perverted the Gentiles, that perverted the world from the worship of the only true God, are now perverting the brethren from the right religion, and leading them from faithfulness to the only true God as he is set forth in our mystery, into absurdities of a kind nature with the absurd mysteries of idolatry—men that are lying hypocrites, the natu-

ral tenderness of whose consciences is seared as it were with a red hot iron.

These men, in their hypocritical pretensions .. to superior chastity and sanctity, enjoin celibacy and abstinence from certain meats usually offered to idols, meats which God has made to be thankfully partaken of by the faithful, by those who know the truth, by those who know that idols are nothing, and therefore can defile nothing. But I do not say that they are to be partaken of by the weaker brethren, by those who, though they have forsaken the worship of idols, still consider those idols as something, as impure spirits capable of defiling meats, and rendering them profane to the touch or use of the faithful. These meats God has made to be thankfully partaken of by those who know the truth; for every kind of meat made by God .. for the use of man is good, and not to be rejected, being received with thankfulness.

For what if the meats I allude to have not been purified by the words, and by the intervention of a priest? They are all sanctified by .. the word and intervention of God, of him who said, "arise, Peter, slay and eat, that which God has cleansed call not thou common."

Substituting these truths to the brethren in .. the place of the errors I am pointing at, you will acquit yourself with honor of your duty

as a minister of Jesus Christ, well disciplined in the language of the faithful and honorable doctrines you follow or profess.

But reject the contemptible and old womanish .. tales, that are related of what has happened to persons, who have ventured to touch this, and to eat that which they esteem unholy and polluted : divest yourself of all such hypocritical scrupulousness or superstitious absurdity. In .. corporeal wrestling the competitors strip themselves of every thing that obstructs the easy movement of the limbs, but small is their stake. Divest yourself likewise in your spiritual wrestling of every impediment, and put forth all your unincumbered strength in the struggle for right religion against hypocrisy and superstition, having before you as the scope of your exertion right religion ; right religion, that holds out as a prize for her votaries, not only a promise of the life which is to come, but also of the life which now is, that is, an entire enfranchisement from all those vexatious and trifling scruples which imbitter the lives of the superstitious.

The word of God which holds up that pro .. mise to our hopes is, we are persuaded, faithful, and claims acceptance or implicit confidence from us.

For relying on it, and with a view to the .. stake it holds up to us, we exert ourselves

most laboriously, braving the reproaches of man, the blasphemies of those, who call our liberty impiety; for our hope is established in the living God, who is the Saviour of all men, especially of the faithful of those who are pledged as the followers of the faithful Jesus, and indeed of all who love him. Whatever names are worshipped by the different nations upon the earth, he alone is in truth worshipped by the faithful of all nations and all times. Whatever their unavoidable errors, it is not for their errors, but their vices, that the wrath of God comes upon the ungodly, and he wills that all should be saved, and come to the knowledge of the truth. But if faithfulness is the great and sole requisite for salvation, it will be asked perhaps, what becomes of the Jews, who claim salvation not on that ground, but as the legitimate and circumcised descendants of Abraham, on a strict compliance with all the requisitions of the law, eating nothing that is unclean? I answer God is their Saviour likewise. I have said that he is the Saviour of all, and when I add, he is more especially the Saviour of the faithful, I merely mean, that, whatever pretensions the Jews may make from an exactness in such minute, and vexatious, and slavish observances, they are nothing, or worse than nothing, when placed in competition with faithfulness.

Faithfulness alone, whether in Jew or Greek, is the especial object of God's love, the right religion, as far as man is concerned, which we are especially commanded to proclaim throughout the world.

Thus charge the brethren as a messenger and .. a teacher.

So conduct yourself that no one may despise .. your youth, but become a model of the faithful in your conversation with the brethren, in your behaviour, in love, in the spirit that is within you, in faithfulness,* or the practical application of that spirit in purity.

Till I come apply earnestly to the offices of .. reading, exhorting and instructing† Exercise .. not carelessly and remissly the office which has been given you, by the imposition of the hands,

* Mr. Bloomfield reprobates Rosenmuller for interpreting πιστις fidelity; pronouncing that sense of the word too precarious to be depended upon. But in the very numerous instances in which the Apostle uses that word, my illustration finds fidelity, or something very similar to fidelity, to be the sense almost invariably most accordant with the context and the subject; I must therefore be forgiven in maintaining that if the meaning of the word πιστις is to be sought for exclusively in St. Paul's writings its most general and therefore least precarious sense is fidelity.

† Have we not here a definition of the word προφητια? It appears to me that these were the ordinary functions of a προφητης in the time of St. Paul. But though all these functions were included in the full sense of the word, yet the word sometimes occurs where only one, and sometimes also where the extraordinary gift of prediction is intended.

by the solemn consent of the presbyters, the office of reading to, exhorting, and instructing the brethren.

Attend seriously to these my counsels, give .. yourself up to them, that your proficiency may become evident to all, even your elders; that, furnished with my experience, the circumstance of your youth may be overlooked; apply them .. to your personal conduct, and to your official teaching, persist in them; for so will you save yourself and those who hear you.

Be not harsh and arbitrary with an aged man. .. Plead with him as with a father, with young men as with brothers, with aged women as .. with mothers, with the young women as with sisters, with every personal regard to propriety, and chastity of demeanour.

As to those women who are widows, hold .. them in high regard; those I mean who have no earthly ties, and who act consistently with their condition. But if a widow,* if any of

* I do not set up this version in opposition to that which I believe is the more generally received. I go no further than to risk my judgment in favor of it, after much time and care in deciding, but I acknowledge that a very little more evidence than what occurred to me would have turned the scale the other way. I ought then, it will be said, to have gone with the majority. I own this is not the spirit which has influenced me (and it is but due to my reader to make the confession,) throughout this work. Whenever a new construction or a different one from the usual has occurred to me, and the scale in my judgment, after a careful investigation, has turned in

the women being in a state of widowhood have children or grandchildren, let them learn from you; teach them, that in worshipping God rightly, doing their duty to their family is a principle consideration, an acknowledgement or requital of their own obligations to their own parents, in conferring similar obligations upon their own children: for this conduct becomes them and recommends them to God. Such widows are under very different circumstances from her who has no family claims upon her. But the widow who acts consistently with her condition, who is entirely bereft of all domestic ties, and entirely solitary in the world, has fixed her hope in God, she has no family entanglements to prevent her giving herself wholly to the interests of God's church

its favor, I have felt it my duty to put it forward; because there needs no apprehension, in this learned age, of mischief arising from the submission of error to the ordeal of its criticism, and I have not that confidence either in my learning or my judgment to think, that I can always see all that may be said in favor of the construction I approve, any more than all that may be said against it. The road to truth lies through error, and it is not the spirit of the present age to go out of the way to avoid the sight of error, but to meet it and overcome it. The tree which is blown upon by every wind becomes ultimately the strongest and the most firmly rooted. Erroneous writers cannot now do much harm in this country. The field is open, and the conflict between truth and error in an open and fair field will in a very few years be decided. There is but one doctrine in holy Scripture, whatever its enemies may say, and if its advocates have but fair play, that doctrine will be soon found so clear, and comprehensible, and rational, that they who run shall read it.

at this period of its arduous struggles with a hostile world, and she perseveres in a life of piety and devotion: hold such in high regard as valuable coadjutors of the church.

But she that is neither obligated by domestic duties, nor attached to the service of God; but who is selfishly engrossed by sensual desires and indulgences, is, as respects her estimation in the church, as a *special* servant of the Lord, dead while she lives.

Thus admonish the widows: doing so, in order that the widows who profess Christ may be irreprehensible: particularly admonish any widow who has domestic ties and neglects them, for such conduct does not recommend her to God. And the widow who is not provident for her children, and especially for those who are her domestics, who are in domestic dependency upon her, having perhaps no home but that of their parent, is not only useless to the Lord, she is even worse than an infidel; for having baptismally or formally pledged herself to faithfulness, to every moral duty, to that spirit which was in Christ, she has by her conduct given the lie to that pledge.

Some of these widows, who conduct themselves with the propriety I suggest, are, you know, with advantage to the church appointed to certain benevolent offices in it. Let her who ..

is chosen into that holy sisterhood, be not less than sixty years old, having had but one husband, and having her qualifications attested by .. her previous creditable conduct ; if for instance she have brought up children ; if she have been the friend of the stranger ; if she have submitted cheerfully to the humblest offices in aid of the holy, remembering Christ when he washed the feet of his disciples ; if she have satisfied the heart of the afflicted ; if she have prosecuted every good work.

The young widows decline ; for when their .. youthful passions lead them into a licentious forgetfulness of that spirit with which those holy women devote themselves to Christ, they wish to marry. They are by their youth self- .. condemned as inadmissible to that holy order, among whom none that have been twice married are eligible, because they usually annul their first faith, marrying again if they have opportunity. At the same time, having pro- .. fessed the especial service of Christ, and afterwards from the distractions of youth, having conceived a distaste to the course of life which they have imposed upon themselves, they neglect what they have undertaken ; and being diverted by their holy office from the usual domestic avocations of other women, they learn from the very circumstances, in which from the

best of motives they have placed themselves, to be idle, unsettled as to their own domestic concerns ; and not only to be idle, but to be excessive talkers, and to intermeddle, saying things which they should not.

I therefore think it advisable that the young .. widows marry, have children, manage their household, and give no occasion of reproach to the adversary, to those men who lie in wait to make the most of every thing that is indecorous or wrong in our society.

I give you these counsels, because some of .. those young persons who had been admitted to the venerable order of widows, have already turned away from the habits or rules of their order to follow Satan, to attach themselves to our adversaries.

If any of the faithful, either man or woman, .. have widows dependant upon them who are needy, let them satisfy their need, and let not the church be burdened with them, that it may have sufficient means of relief for those poor widows who have no substantial friends, and who therefore in the fullest sense of the word are widowed or bereft.

Let the presbyters who conduct themselves .. well in their prominent station be held in high respect, especially those who are laborious speakers and teachers. For it would be ..

unjust to withhold from them, the well earned meed of their labours; you shall not muzzle the ox, it is written, that treadeth out the corn. And the labourer is worthy of his hire.

Against a presbyter countenance not a charge, unless it be supported by two or three witnesses. But him whose delinquency is so established, expose before all; that the rest as well as himself may be impressed with a salutary fear.

But authorizing you thus to visit the offences of so venerable a body with public displeasure, I must at the same time most solemnly adjure you to be most guarded; I adjure you before God and Lord Jesus Christ, and before the chosen messengers that prophecy, and from time to time receive immediate communications from God for the guidance of the church in its present infant state, I adjure you by God himself, by the Lord, and by those, who thus appear to be more immediately in communication with God and the Lord, and who are therefore, under God, a check upon authority, too prone in its judgments, to be corrupted by interest, or biassed by passion: I adjure you to observe and keep these injunctions, to act in every case without favor and without partiality.

it to guard against probable delinquencies ..
t venerable order, lay hands hastily on

no man : participate not in their guilt by having been rashly the instrument of their exaltation : keep yourself clear from any participation in the guilt of the offending presbyter, by the conscientious exercise of your best judgment in their appointment.

I now address myself to thee Timothy, as to the angel or principle of the church of Ephesus, and in thee, therefore, to the church itself.

Be no more a water drinker ; in the exercise of your important functions, be no longer dependant upon miraculous interventions, but with the pure* water of the spirit, mix a little of the wine of human discretion and judgment ; now that for the time you ought to be capable

* In the usual and most obvious construction of this passage it has no connection whatever with *the subject* or the context. I am not aware of any other passage in St. Paul's writings, when rightly understood, so circumstanced. "This direction to Timothy," says Paley, "about his diet stands between two sentences as wide from the subject as possible, the train of thought seems to be broken to let it in." In my far-fetched construction it exactly, and in the original, most beautifully harmonizes with both subject and context. But if water and wine were figurative expressions familiarly used as significant, the one of pure revelation, the other of human wisdom, (in a good sense) especially if St. Paul was in the constant habit of so using them in his colloquial intercourse with Timothy, the meaning I have given to the expression would not to Timothy be far-fetched, but necessary and obvious. The Author of the Book of Maccabees, illustrates simple speech by the symbol of water, and finished or polished writing, the result of human wisdom by the symbol of wine : "οἶνος ὑδάτι συγκειρασθῆναι ἥδυν—οὕτω καὶ τῆς κατασκευῆς τῆς λόγου,"—II Maccabees, ch. xv. v. 39.

of strong meats, and not to require to be fed with milk, to be taught again what be the first principles of the oracles of God. Go beyond the principles, which have been given you freely and immediately from God by his messengers; such as the knowledge of the all sufficiency of repentance and faithfulness. Such as the doctrine of baptisms, and laying on of hands, and of the resurrection of the dead, and of eternal judgment: all which have been given you freely from above by the word of inspiration and unadulterated like water. But like water they are capable, by the application of your own good sense and a sound discretion of being converted into wine, or strong drink; unfit for the church, at its very commencement, and when her constitution could bear nothing but pure unadulterated water, or the immediate superintendence of the spirit in all her matters. But now, for the time, she ought to begin to be trusted with the exercise of human judgment and discretion, and to convert her water into wine, but still, on account of her unconfirmed state, and her still remaining manifold weakness, I would not allow her to take too rapid a stride in self-dependence, but to use at present but a little wine.

And in this duty of guarding against improper persons being admitted into the pres-

bytery, there is an occasion and a necessity for the exercise of human judgment: trust not every spirit, that makes a fair show, but try them before you venture to lay hands on the apparently favored individual, lay not hands, I repeat, hastily on any man. Participate not in the guilt of the unworthy, by having been rashly the instrument of their exaltation, having failed to exercise a sound discretion, in a case, where all the opportunities of experience and local observation facilitate, and where the vital interests of the church demand the exercise of judgment, justice, discretion and wisdom, which are the pure water of the oracles of God, converted by human industry into wine, the strong meats, which the confirmed constitution of a healthy church will sustain and benefit by.

The sins of some of the candidates are notorious, and lead them up as it were to the bar to receive your judgment, the election of whom, under pretence of the manifestations of the spirit would be obviously scandalous; but the sins of others follow close behind them, and the exercise of a sound human discretion, (equally legitimate and admissible in both cases, obviously so in the first case, but upon uniformity of principle equally so in both cases,) will soon lead to a detection of their unworthiness.

And as the presbytery will thus be secured .. against the intrusion of unworthy members, so will the admission of the worthy be rendered more probable, for their good actions are usually manifest, and those good actions which are not so, upon a little investigation will be discovered, they cannot be concealed.

Whoever are servants, legally bound in the .. state of servitude, let them esteem their masters as entitled to every observance customarily conceded to their station, that the cause of God, and the doctrine of the church may not be ill-spoken of, as tending to insubordination; and .. let not those who serve persons that are among the faithful, presume upon their masters because they are their brethren, but rather acquiesce with the more good-will in the duties of their department, because they who partake or benefit by such good service, by such evident reciprocation of love on the part of the master, and fidelity on the part of the servants, are themselves the beloved, and the faithful servants of their common Master.

Let this be the tenor of your teaching and exhorting, that the cause of God, and the doctrine of the church may not be evil spoken of.

If any one teach a different doctrine, if .. any one's speeches or discourses be unwhole-

some, or tending to disorder the beneficial customs of society, being discordant with the speeches and discourses of our Lord Jesus Christ, *if any teacher or light of the church .. have thus become involved in a mist in his doctrine as to right religion, in effect understanding nothing on the subject of right religion : if any one, being a propagator of that which is incompatible with all right religion or sound doctrine, be thus as it were a diseased and dangerous member, stand off from or shun him. Stand off from him who is thus diseased, thus inaccessible to the vital influence of that benevolent spirit which flows from Christ as the head to all his members,—inaccessible through his entanglement with the irrelevant disquisitions and wordy debates of those who falsely assume to themselves the name of teachers of wisdom,—disquisitions and debates that give rise to envy, strife, evil constructions, evil suspicions,—the disordering collisions of men whose minds are corrupted, and have been seduced from the truth,—men who think the truth or right religion† to be—not that simple thing

* No comma after διδασκαλία.

† “ Νομιζόντων—την ευσειβειαν, supposing that gain is godliness, or rather that godliness is gain ; for the article shows that ευσειβειαν is the subject not the predicate :”—Valpy.

With a remaining touch of that wickedness by which when boys we loved to play off a trick upon those who had authority over us : I

which comes down pure from heaven, requiring no subtilty of human investigation, no mixture of human logomachy to discover or recommend it to which the language of the prophet applies: "Ho every one that thirsteth, come ye to the waters, and he that hath no money come ye, buy and eat, yea, come, buy wine and milk without money and without price;"—but who think that the truth is an acquisition to be acquired by the expenditure of intellect, that it is the object of laborious disquisition and learned debate.

If any one, I say, be thus heterodox in his doctrine, thus discordant in his speech from the speeches and discourses of our Lord Jesus Christ, stand off from him, shun him. But .. though right religion be no acquisition with

should like to entangle Mr. Valpy in defence of a construction from which he will start with precipitation. I can attach nothing better than the above note, together with Mr. Bloomfield's on the same passage, to my construction of *οὐχ ἀπαργμὸς κτήσεως*, &c.—Phil. ch. ii. v. 6.

I will here apologize for having made no acknowledgement for the many services I have received from the book of that elegant scholar and amiable man Mr. Valpy. It has been before me throughout the whole of my corrections of this work, and to say that I have made but little use of his classical and judicious notes, his correct and beautiful text, would add infinitely to the many proofs critics will discover, that I am myself neither classical nor judicious. The acknowledgements indeed due from me to him and his learned brother Dr. Valpy, for at their feet I formerly sat an unworthy pupil, could only be made by the production of a book worthy of themselves. May it not be felt as an offence if I say, 'all that I am is theirs!'

reference to the mode of acquiring it, yet coming as it does accompanied with contentment, it is with reference to its intrinsic value, a great acquisition. For all other things from their transitory nature are unsatisfying—we .. brought none of them into, and evident it is, that we can carry none of them out of the world—they are therefore unsatisfying to our immortal spirits. But with the acquisition of .. right religion, if we have the means of sustenance and clothing, we shall feel amply provided for ; while they who wish to acquire riches encounter circumstances to try and ensnare them ; and plunge into many thoughtless and pernicious passions, such as sink men into ruin here, and into perdition from that life hereafter, to which they are called as members of Christ.

For a root of all evil is the love of money, .. with which some, being stretched out or excited, have erred from the faithfulness which was in Christ, and have pierced their hearts with many a pang ; have not modelled their characters after the image of him, who was love or disinterestedness perfected ; and have consequently failed of his peace of mind, of that contentedness which is the inseparable companion of right religion.

But you, oh man of God, escape from these .. evils into which the covetous fall, and pursue

with spirit, right conduct, right religion, faithfulness, love, patience, mildness ; run the noble .. race of that faithfulness which was in him whom you profess. Take hold, or rather run so that you may ultimately take hold, of the prize for which you contend, viz. life eternal, to which you were called in your baptism, and which then, in the presence of many witnesses, you nobly professed as the scope or object of the life in Christ, the life to which you devoted yourself.

As a messenger I enjoin you in the presence .. of God—who giveth life to all, without whose favor or approbation the hope of immortality in any man, even in the natural descendant of Abraham, is a delusion—and before Christ Jesus, who nobly avowed in the presence of Pontius Pilate the fact of our immortality, the fact that we shall hereafter see the son of man coming in the clouds of heaven : I enjoin you thus solemnly, by God who is your life, and by Jesus Christ who is the glorious assurance of that life, to keep your charge at Ephesus, com- .. mitted to you by Lord Jesus Christ, until he appear, so vigilantly, so truly, that you may then present yourself before him irreprehensible, and without a stain upon your fidelity.

I do not say until you die ; but the expression is equivalent. Since immortality has been

revealed to my hopes, I pass over, in my anticipations, our natural dissolution as of minor importance, and look only to that day when we shall join the Lord in heaven. That day may or may not come upon us before our natural decease. We are told that it will come upon the world like a thief in the night, that is, quite unexpectedly, and without the slightest warning. He, therefore, who told us this, intended that they who believed him, at whatever period of the world living, should perpetually live as if the Lord were perpetually at hand: and if I speak of that event as if it would be previous to, or coincident in time with your natural death, I do not mislead you, as far as you are beneficially concerned to be exactly informed; for the instant of your natural death will probably, in effect, be coincident with the instant, when the Lord shall appear; the interval of mortal sleep, though measured by a myriad of centuries, being to you a nonentity, that is, an interval of total unconsciousness, or if not of unconsciousness, at least of total incompetency to any act that shall affect your fate on the day of the Lord.

I enjoin you then, as a messenger in the presence of God and of Christ Jesus, to keep the charge committed to you so faithfully, or run the race on which you have entered, so ac-

according to the will of him who awards the prize, that you may be irreprehensible and without blemish till the glorious appearance of our Lord Jesus Christ, which appearance, or .. splendid manifestation of our heavenly King, God will celebrate. God, the blessed and only independent potentate, will celebrate it at such time as himself shall determine; himself the King of kings, and Lord of lords, who only .. holds the great prize in his hands—immortality; who is a light dwelling inaccessible, whom no man, no mere descendant of Adam, hath seen or can see, to whom be honor and eternal might. Amen.

Under sanction of your mission, urge those .. who are wealthy in the world, that they be not exalted in the pride of their heart, nor rest their hope upon uncertain riches, but upon the living God, who affords to us abundantly all real enjoyment. Urge them to do good, to .. convert their splendid treasures into honorable actions, to be generous and affable: thus lay- .. ing up their gold as a noble fund for the future, that they also may reach unto the prize for which we all are contending, namely, life eternal.

Oh Timothy, guard, preserve unadulterated .. the truth, which has been deposited with you in trust; turn away from the contemptible ver-

bology of those, who falsely assume to their scheme of doctrine the name of wisdom: reject what they seek to substitute in the place of that which has been committed to you; which .. substitutions, or wisdom falsely so called, some members of the church have professed or avowed, and are gone away from the great scope—life eternal: have gone away as to faithfulness, as to the only course that leadeth unto life eternal—the ultimate scope of all right religion. The grace or favor of God be with you, Amen. ..

II TIMOTHY, CHAP. I. V. 1, 2, 3.

PAUL, through the will of God, Jesus Christ's .. apostle, as to the doctrine of the church, as to God's promise of life, the life which was seen in Christ Jesus : that is, Paul, sent by Jesus Christ, to proclaim the accomplishment of that promise, or the assurance of life to the faithful in the person of Jesus Christ ; the said Paul sends greeting to Timothy, a beloved son ; addressing him as his spiritual father, or regenerator into that life in Christ, that unity with the risen Christ which is by faithfulness. Grace, or favor, and pity, (for in the exercise of your arduous office you will need pity or help,) and peace, or that peace of mind which belongs to the assurance of reconciliation with God. Grace, pity, and peace, from God our Father, and from Christ Jesus our Lord.

I thank God, whom I worship from my .. forefathers by the purity of my conscience. For though I discard the external purifications of

the Jews, yet by an internal purification I worship the same God with them, whom (like yourself who have been taught by the example of your mother and grandmother who were Jewesses,) I was early taught to worship after the manner of the fathers: I thank him constantly, constantly as I remember you in my regular prayers to God in deprecation of evil by night and by day. I thank God calling to mind your affectionate tears at our parting, and longing to see you that my heart may be filled with joy.

I thank God, I repeat, taking those tears, .. not as proving, what wanted no proof, but as reminding me of, the undissembled faithfulness within you, which first took possession of the minds of your grandmother Lois, and of your mother Eunice, and which I am persuaded fully possesses your mind likewise.

For which reason I do not now exhort you .. to receive that spirit of faithfulness into which I baptized you. I am persuaded you retain that spirit, which was kindled by the gift of God's favor. I therefore only remind you to excite into a living flame, or into practical efficiency that love—which the gratuitous gift of God's favor first kindled within you,—a gift signified by the laying on of my hands in the ceremony of baptism; a gift that at that time kindled within you love, or became as

it were the live coal on the altar of your heart, pregnant with the fire of love—that love I now remind you to excite into a living flame, to exhibit in act and use in that spirited conduct, that undaunted faithfulness which carried Jesus to the cross, and which the difficulties of the church now so pressingly call for.

For God—by bestowing upon us gratuitously the blessed gift of his acceptance, and thereby kindling within us, creating within or giving us, that spirit of practical love or faithfulness which was in Christ,—by accepting our self-devotion to a unity with Christ,—by conferring upon us the ennobling distinction to be called his sons—has not given us, or inspired us with, a spirit of fear and consternation, but he has filled our souls with such qualities as belong to the sons of God, with strength, with love, and with that healthiness of mind which is inseparable from the consciousness of God's favor, and without which the soul has neither spiritual strength nor spiritual feeling.

Let not then the existing distractions and humiliations of the holy confound you; let not the sufferings of the church which is the Lord's body, those sufferings which are the attestations of the church, and in the church the attestations of our Lord, confound you. Let not the chains I bear for proclaiming the

blessed message of the Lord, make you quail in your confidence, or halt in the course which, notwithstanding appearances, will assuredly lead to glory. Let the view of my chains on the contrary, excite you as the chains of God's blessed embassy.

Suffer with me, suffer with that blessed embassy, suffer firmly, confidently,—according to the power of him in whom you trust, according to that spirit which belongs to you as his son, according to that strength of soul which your sense of his goodness gives you, when we announce your adoption, the inestimable gift of his gratuitous love, when we announce to you that such a God is your Saviour, that he calls you to holiness, to an acceptance with his son as holy on your pledge of faithfulness, not according to, or on account of the works which you have done, but according to, or on account of his own purposed grace, given to those who are members of Christ Jesus, that is, to all of whatever age or country, who can claim by faithfulness of spirit, or a practical love of their Maker, to be accepted as one in spirit with Christ Jesus,—suffer, I say, with the suffering embassy of God, according to that strength of mind which you ought to feel when we announce to you this gift of God's gratuitous acceptance, a gift old as the creation, given

to the faithful before the times of the old dispensation, but now made manifest through the .. bright and glorious spectacle of Jesus Christ, our Saviour, of him who did the whole will of God, who accomplished all that was appointed to him for our salvation, making death or the condemnation under which we lay, as nothing, by bringing eternal life into light. Suffer, I again repeat, with the suffering embassy of God, according to that strength which you ought to feel, saved by so great a God, so graciously and so assuredly, and who saved you too through* that blessed embassy, which is now

* I consider all between *ἐν τῷ στενῷ* and *ἐν τῷ ἐκείνῳ* as parenthetical. I must remind my reader that this book, though professing to include a translation, is an illustration. I have therefore in these verses 8, 9, 10, 11, as in many other intricate passages, felt at liberty to deviate widely from the apostle's mode and order of expression. But in all such passages I have scrupulously and anxiously endeavoured to exhibit the full force of every single word, and the general bearing of the whole. Much in this book perhaps is unnecessary. But there are few words that have been neglected, certainly none designedly; and no difficulties shunned or slovened over. Perfection, nevertheless it is acknowledged, still lies very far in the distance. An illustration or translation of St. Paul upon this plan, without errors, and done by a man of competent genius, such for instance as the late Robert Hall, would be excelled by nothing that human talent has yet produced. But whoever converses with St. Paul as closely as I have done, will be fully sensible how very far I am from producing such a work as might be produced. In St. Paul there is argument, eloquence, sublimity, wit, profound thought; there is importance of subject; there is piety, sound sense, good taste, sentiment, pathos, variety, copiousness; there are all these in perfection; there is refinement; there is every thing but language, and even in language

in chains, and for which I have been appointed a herald and an apostle, and a teacher of the Gentiles.

On account of which appointment, for I .. shrink not, Timothy, from the suffering incident to my appointment, I suffer even these chains. Far indeed am I from being ashamed of them. I suffer them firmly, confidently, according to the power of him for whom I suffer; I willingly lay down all my earthly honor, possessions, liberty, and even life at his feet. I commit every thing to him, for I know in whom I have trusted, I place unlimited confidence in his ability to preserve for me, beyond the reach of human malice and human power, my life which I have hid with him in Christ, until that day when Christ shall appear, and I shall be with him in glory.

Let that faithfulness and that love, or spirit .. of faithfulness, which has been substantiated in Christ Jesus, in his conduct on earth, be a model to you, or rather an exemplification of the

as far as respects aptness of *words* I cannot find a defect : all that is wanting to produce, out of such materials the very first work that has ever been written, are what perhaps will never be found in any one individual—perfect knowledge of the Greek language—perfect skill in the English—and a natural genius equal to that of St. Paul. Pray then Mr. Eyre why did you undertake it ? It does not follow, my good sir, that every one who undertakes an epic thinks himself a Homer. If I get gently handled by the critics, be allowed to have produced an useful book, and sell it, it will be more than I promised myself when I began.

sound language, language tending to the wholesome and moral condition of the church, which you have heard of me. Preserve uncontaminated the honorable trust committed to you, not by any concession of a corrupt tendency to those that are intractable, but by that holy spirit which possesses your soul, by invariable holiness in word and deed.

You know this calamity, you know that all in Asia have deserted me, among whom are Phygellus and Hermogenes.

May the Lord pity and help the family of Onesiphorus, for often has he revived my spirits. He is not one of those that fall off in adversity, he has not been ashamed of me, because I am in chains. But with a zeal and earnestness, the greater for my captivity, he, when at Rome, sought and found me. May the Lord on that day, the day which is always in my thoughts, pity Onesiphorus as he has pitied me. Moreover, you know his conduct when ministering at Ephesus, better than I can tell you.

I have said, that you know this calamity, this peril to the doctrines which I teach, and which I have committed to your superintendence at Ephesus. And I have hinted, that it is not for a baptized member of Christ, a son of God to be thrown into consternation by

dangers and difficulties, but to meet the occasion with a spirit and judgment worthy of the work we have undertaken, and the master who employs us. You know that all in Asia, among whom are Phygellus and Hermogenes, have deserted me.

Do you then, my son, take such course as this defalcation of faithful teachers renders expedient. In the grace or office intrusted to you in Christ Jesus, that is in the church his body ; in the exercise of that office do you strengthen these my doctrines ; by making immediate provision, that there shall not be wanting proper persons to publish and explain them ; and through* many witnesses, ..

The comma after *δια μαρτυρων* I place before those words. The *καὶ* before *ἐτιςιν διδάξει* I omit ; not because I consider it pleonastic : I doubt whether a single instance of pleonasm can be charged upon the apostle but often a particle, which is elegant and almost necessary in the Greek, may be advantageously omitted in the English. In this case "also" would sound in our language cumbrously. On looking into the authorized translation, after writing the above, I found "to teach others also," which sounds very well. But why? Merely because from infancy we have read that expression in the Bible, and are therefore accustomed to it ; but in common conversation, or in polite writing, we should not say, I teach you to teach others *also*, unless the full sense conveyed by "also" would be otherwise lost to the hearer or reader, but simply, I teach you to teach others. For the same reason the authorized version is considered by some persons as the perfection of language, even its excessive harshness is lost in use and habit. It is scarcely observed by any one that though in words it is English ; in structure it is entirely Greek. Why am I so coxcomical, it will be asked, as to use the word "instruct," when "teach" would do at least as well, and

through the laying on of the hands of many witnesses, do you give in charge these doctrines which you have heard from me, to men of fidelity, men whom you can confide in, who shall be fit or qualified to instruct others.

Be not alarmed, decline not, Timothy, your part of the distress of the present crisis, meet it like a good soldier of Jesus Christ. Bend your whole mind to the duties of your function, let nothing distract or divide your attention in the arduous struggle before you as a soldier of Jesus Christ, look to him, your leader, look to Jesus Christ, who regulates the laws of our warfare, and who bestows the crown upon his faithful soldiers; and see in him the spirit with which you ought to conduct yourself, and the crown for which you contend; look to him and relax not in vigilance and activity. No soldier, who would please the leader that has chosen him, distracts

is sanctioned by authority? I answer, merely because the word "instruct" is my word, and I do not clearly see any material superiority in the other; and it has been so much my object to produce a work entirely independent, that I have not consulted the authorized version a dozen times. Whatever coincidences exist have arisen from accident or memory. No doubt my work would be better were the coincidences more frequent, but then it would have no claim to what it affects, entire independence of authority: it does not claim to be considered as infallible or any thing like it, but as independent every version, except Beza's and the Latin Vulg., or paraphrase has yet appeared.

his attention in the battle by involving himself in the businesses of life, no wrestler though .. he throw his adversary is crowned, unless he struggle according to the rules, principles, and spirit prescribed by him, who adjudges the crown, and no husbandman has so good .. a right as him that is laborious, that is vigilant and active at his work; to partake with a consciousness of having earned them of the first-fruits that may be gathered.

Mind what I say. For it is the object of my writing, it is my constant prayer that the Lord may grant you to understand in their full extent, the doctrines I deliver. Keep .. in remembrance Jesus Christ; that he was raised from the dead, that he was of the seed of David; this is the blessed message intrusted to me.

Every Jew* knows that it was said to Eve, thy seed shall bruise the serpent's head, and to Abraham, in thy seed shall all the nations of the earth be blessed; and it is equally well

* The extra matter here introduced for the purpose of illustration, was unnecessary for Timothy, who was well versed in the prophecies and the generally acknowledged acceptation of them. St. Paul therefore simply fixes his attention upon the facts, well knowing that he needed no guidance to the doctrine, viz. the full accomplishment of God's blessed promises grounded upon their facts; and immediately he proceeds to the practical effect such a glorious doctrine had upon his own, and ought to have upon Timothy's conduct.

known, that the seed of the woman, the seed of Abraham, the seed of David all point to the same person. The bruising the serpent's head, and the blessing in which all nations are to partake, it is also well known, were to meet and be fulfilled in the seed of David, that seed to whom God said, thou art my son, this day have I begotten thee. But to be the son of God implies life everlasting. They therefore meet, or are fulfilled in him who is the seed of David, and who has life everlasting. Now the blessed message committed to me is, that Jesus Christ who was of the seed of David, as is well known to the Jews, has life everlasting, did actually rise from the dead. In him therefore all the nations of the earth are blessed, that is, being faithful, or pledged members of him, they have life everlasting, and in him as such pledged members, they bruise the serpent's head or abolish sin. This is the simple foundation, free from all useless and vain ratiocination on which I build our doctrine, viz. Jesus Christ, of the seed of David, risen from the dead.

As a member of him I suffer even unto chains like a malefactor; but though I am bound, the word of everlasting life committed to me is at large, and, through you Timothy others, it must not be held back from me, whom it was given to bless.

That word, speaking in the glorification of Christ, is not shut up or bound to a particular nation ; it ensures eternal life to all who are in Christ, that is, to those who love God, according to that decree which God has eternally decreed, that, not merely the carnal descendants of Abraham, but those who are sons of Abraham spiritually, sons not by unity of descent but by unity of spirit ; that in fact all those who love God, of what ever age or nation, shall be his elect sons. Therefore all .. that I suffer as a member of Christ, to extend the knowledge of truth among the Gentiles, I suffer not for outcasts from the Israel of God, but that the blessed tidings of God's favor may be at large as it were, may be made known unto those who were not a people, but who now are a people ; that all may know God's goodness, and love him as Christ loved him ; that they may hear the voice of God as Christ heard it, "this is my beloved son in whom I am well pleased," that, as the elect of God, they may be restored to that life which was forfeited by sin, that they may attain unto salvation, as they saw it shining with an everlasting glory in Christ Jesus.

The word of God is faithful, it is my sup- .. port in these chains, for it assures me, as it speaks practically in the glorification of Christ,

that if as members of Christ we die with him, we shall also as members live with him; that .. if we sustain with him this present humiliation, we shall also reign with him. If we, by declining the trials to which we are called, deny that we are of Christ, Christ will deny us on that day: Christ will say to us, depart from me ye wicked, I know you not. We may prove .. faithless, as too many of the brethren have recently proved; but that need not confound those who remain true; for we know that under all circumstances the word of God may be depended upon, and that word is our assurance, that if we suffer with Christ, we shall also live with him. The word of God, that word which cannot deny itself, the word of him who cannot lie, is our rock.

Be these spiritual and practical principles the .. substance of your monitory charges, especially at the present crisis, and like me bear testimony to them before the Lord, by not shrinking yourself from the terrors of his cross. Impress them by your own personal constancy, as well as by your open admonition upon those, whom I trust you will immediately appoint to supply the defalcation of faithful teachers in Asia. Charge them before the Lord—for where two or three are gathered together there is the Lord present among them—not only by words, but by the force of example, not to become

wordy disputants to no good end, but to the overturning of all sound principle in the hearers. Charge them Timothy, as I do you, and .. as Christ has charged us all, with greater effect than belongs to mere oratory ; charge them by the eloquence of the heart, by the plain language of conduct, be earnest to bring your own self to the proof, be earnest that your own heart may stand the test of God's all-searching eye; be a workman who is not ashamed of his work; cultivate the word of truth, as if you had no other business to divide your attention; having set your hand to the plough, direct your whole attention to the work that lies before you, never looking back; cut your furrows straight, as a workman that shall have no cause to be ashamed of his work.

Point out to the new teachers the right road, .. and lead the way yourself. Stand off from clamorous disputants who are vain, and to be avoided. For if you countenance them by taking part in their debates, they will proceed the further from those sound and plain principles .. which constitute right religion; and their speech will feed like a gangrene upon discussion; in the present ignorance and incompetence of their hearers to such matters, it will spread and inflame the more for being irritated and excited.

Hymeneus and Philetus are among the people I allude to, who in their circuitous, indirect, .. discursive pursuit of knowledge, have entirely missed of the true scope of the faithful.

The scope of the faithful is eternal life, not the life that now is, but a life that is to come, the life which God openly bestowed upon Christ after he had actually died, or been divested of the life that now is. They have missed of this scope of all the faithful, they have argued away the glorious life which shall be revealed hereafter, and substituted in its place a fanciful vision of a real material regeneration, recreation, or resurrection on this side the grave at our baptism ; as if that rite were something more than a pledge on the part of man to newness of life, and on the part of God, to our acceptance into his favor ; as if the baptismal newness of life were a real change in the essence of the man, something more than a change in his actions and principles of action.

The promise of God's favor, attached to that rite, or to a sincere pledge signified in, or equivalent to that rite, is our title to the inheritance of a real and essential new life : but the title and the actual possession are two perfectly distinct things. The scope of the faithful is not a thing in possession, but in hope, our life is hid at present with Christ in God.

But the persons I allude to have in their wanderings missed of this scope, saying that the resurrection already is, and they overturn the sound principles of many, they effect a lamentable wreck of faithfulness. They say that the resurrection already is, meaning this temporal life, commencing at the date of baptism, and ending at the dissolution of this body, they say that there is nothing further promised; thus by their vain ratiocinations throwing a mist over all human hope, and corrupting all good manners; for, say their hearers, let us eat and drink for to-morrow we die.

But though corruption has been introduced into the principles and practice of many deluded members of the church, to the loss of their faithfulness, by these vain and useless disputations which I would have you discourage both by example and precept, God's foundation nevertheless has stood unmoved; namely, the Lord Jesus Christ; having the seal of faithfulness: and all who bear not the impression of this seal will be rejected on that day, when the Lord shall say to them, depart from me ye wicked, I know ye not. The Lord knows them that are his, by their bearing the impression of his seal, faithfulness; and let them that name the name of Christ stand off from unrighteousness.

In the church there are many, and it is to them my last observation points, who do not yet duly answer to the seal of Christ. But in .. a great house there are not only vessels of silver and gold, there are also wooden vessels, and vessels of clay; and the first are for honorable uses, the latter for mean and ordinary purposes; the former vessels are those who bear the genuine stamp of faithfulness, answering to the simplicity of truth, the latter are they that mix in vain and useless debates, very likely to be broken and thrown aside. If then any one .. keep from the contamination of these latter, these ordinary, he will be among the precious vessels, purified and fit for the use of the master, ready for every good work.

I have before cautioned you to stand off from the disputatious, I now add, fly from that faithlessness into which they lead those who listen to them, that dereliction from holiness; those loose principles and practices which have grown for instance out of the doctrine into which they have argued themselves, that there is no further resurrection to be expected; fly the inordinate .. desires of youth. Pursue pertinaciously righteousness, faithfulness, love, peace, associating yourself in the pursuit thereof, with those who profess the religion of Christ not from the pride of their understandings but from the

purity of their hearts ; but decline foolish questions, questions that have no disciplining or corrective effect upon the heart or understanding, knowing that they beget discord among the servants of the Lord.

The servants of the Lord, who was meek and lowly, ought not to be contentious, but gentle towards every one, teaching judiciously, patient of ill usage or contradiction, mildly chastening, by withdrawing from their society, those who fail of faithfulness, those who are deserting the Lord that bought them ; those, who are (*αυτῶν ἰδιοῦσι θεμενούντων*) making a covenant as it were with the Devil, with a new master, a covenant in substitution for their covenant with or pledge to the Lord. The servants of the Lord ought mildly to chasten those who are thus evidently doing all they can to prevent the Lord from leaving open to them the door of repentance, the means of knowing at some time or other the truth that should save them. They ought, I repeat, to mildly chasten such as are thus covenanting themselves over from the will of their true Lord, to the will of the Devil, (being entrapped alive by him, having been first stupified by the fumes of useless and interminable investigation,) covenanting themselves over to his will, precipitating themselves into the abyss of destruction, determined as it

were to place themselves beyond the chance of return ; their only fear seeming to be, lest their true Lord should still give them repentance, should still leave open to them the door of reconciliation, the road to the knowledge of the truth, and lest, themselves awaking from their stupifaction, they should accept the grace offered them and return to the Lord.

I have said, that the foundation of God remains unmoved, but you are notwithstanding under consternation, that such disturbance and dilapidation have taken place in part of the superstructure.

But this very event has been anticipated by the spirit, the spirit has expressly foretold that in the latter days, which are the present, the very catastrophe should occur, which excites such consternation.

Know this, this express prediction of the spirit, that in the last days the church of God shall be pressed by seasons or emergencies of difficulty and danger. The men who belong to it, shall be lovers of themselves and of money, boastful and vain in their own conceits, evil speakers, contemptuous or abusive of others, intractable and ungrateful towards those, who begot them to a newness of life as members of the holy one, they shall be insensible to the feelings of gratitude, veneration or af-

fection, both to God and man, and they shall break their personal pledges or compacts both with God and man, they shall be accusers of the faithful, under the influence of passion they shall lose all self-control, ungentle, unfriendly to every thing that is good, traitors, headstrong, .. confused in their understandings, lovers of pleasure rather than lovers of God, as admitted .. members of the church holding or adhering to the form or frame-work as it were of right religion, that is, professing it in appearance, but denying, or discarding from any influence upon their conduct, its power or effect.

Know Timothy, that the spirit has expressly warned us, that there shall be such men in the church, know this, and turn from them, for they will seek by all possible means to work round, and to gain upon the church, stealing upon it like a gangrene. They are the persons .. that insinuate themselves into men's families, leading as their captives women of weak understandings, overlaid or buried as to understanding by sin, and living only to the variety of their inordinate passions, and therefore manageable or led by those passions, women that .. are always learning, but who never effectually or properly proceed towards the intelligent comprehension of truth. And as Jannes and .. Jambres, stood against Moses, so these men

stand against the truth, men whose minds are corrupted, and whose fidelity fails in the proof.

But be not dispirited by their partial success, .. they shall not proceed to the utmost, they shall be constrained from the accomplishment of their purpose, they shall experience the discomfiture of Jannes and Jambres; the senseless character of themselves and their scheme, shall like that of Jannes and Jambres, be manifest to all.

But you, far from standing against me like .. Hymeneus and Philetus, and others to whom my observations point, far from following the example of Jannes and Jambres, have studiously searched me out, have industriously followed me up in your enquiries, as a preceptor to guide, and an example to lead you on the way of truth; my doctrine, my manner of life, my purpose or motives, my faithfulness, my forbearance, my love, my patient endurance; .. the persecutions and sufferings I encountered at Antioch, at Iconium, at Lystre; you have followed up these persecutions which I endured, from all of which the Lord delivered me.

And the lessons what you have seen in me .. have taught you, are that all who in the present state of the world will live in the practice of right religion, as members of Christ Jesus,

will be persecuted ; that conduct or faithfulness .. are the great means of converting gainsayers ; that disputation has but little beneficial influence upon men, who are not merely deluded, but who are wicked, who are impostors ; that upon being countenanced in their favorite propensity of talking, they will go on, deceiving and being deceived, still further in their degenerate courses.

But Timothy, disconnect yourself from such .. men, their habits, their lives, and their system ; swerve not from the doctrine you have learned of me, of which in my practice you have had the completest assurance, knowing of whom, of what sort of person, how different from those I am pointing at, you have learned both to teach and to act.

And knowing, moreover, that you have no .. occasion to have recourse to their sophisms and false learning, having stores of real learning of your own, having been from infancy versed in holy writ ; which is able or fitted to make you wise unto salvation, that is, to make you acquainted with the existence and the will of God, and your obligation to do that will ; to make you thus wise to your salvation, to the saving of your soul ; and that, not by a theoretical and unfruitful knowledge of its contents, but by faithfulness in doing what it teaches, in

living as it directs, by that faithfulness which was in Abraham, which was in Christ his seed, and which is in us the members of Christ.

Every such writing is also profitable. Every .. writing, I have said, of the holy canon, savouring of God, breathing the spirit of truth and holiness, is able to make you wise unto salvation, every such writing, I now add, is also profitable to you in the effectual performance of your official duties at Ephesus, far beyond the vain sophistical learning, and endless argumentations which are now so injuriously obtruded, under the false name of science or knowledge—whether you have to teach your hearers, that is, to communicate to or remind them of truth—to convince them, that is, to disabuse them of errors they may have contracted, or prevail upon them to accept doctrines they are averse to,—to rectify them in righteousness, that is, to bring them back into the ways of righteousness, when they have deviated therefrom—or to institute them in righteousness, that is, to ground them in the knowledge and habituate in the practice of righteousness. All those holy writings with which you are so conversant, savouring of God, breathing the spirit of truth and holiness, are in all these respects useful to you in the execution of your ..
 al duties, that the man of God, the man ..

who is charged with the cause of God, which you are at Ephesus, may be thereby perfect in the requisite qualifications, perfectly qualified for every good work.

Since then you have with such observance .. and profit, studied my doctrine and character and conduct, and since moreover you were from infancy grounded in those holy writings, which are calculated to make you wise unto salvation, and to enrich your mind with every qualification, that can give effect to your ministry, I conjure you, Timothy, by these especial advantages in the presence of God and the Lord Jesus Christ, who will come to judge us, whether living or dead, who will then appear—not in such want of comeliness and beauty that they who see him shall not desire him, but in that brightness of his presence which, like lightning, shall shine from one end of the heavens to the other in an instant arousing the dead and changing the living—not in his humility, not as when he took upon him the form of a servant, but in his power, when he shall appear in his kingdom with all his holy ones; I conjure you, Timothy, in the presence of God and the Lord Jesus Christ, to proclaim the word. Be at hand for this work wherever and .. whenever a fair opportunity presents itself to you, and when and where opportunities are

wanting, make them; convince, rebuke, exhort, as occasion shall require, practising every kind of forbearance that I have practised, and teaching in every respect as I have taught: availing yourself of all you have learned of me or gathered from holy writ, using every kind of persuasion, not even sparing the severity of rebuke, and sometimes even acting without waiting for a seasonable opportunity.

For there will not want occasions, grounded .. on necessity, for thus overstepping the wiser bounds of a more moderated zeal; there will not be wanting extraordinary emergencies to justify, and in fact to imperatively demand your acting at all hazards. There will not want occasions of necessity for the adoption of extraordinary policy, when they shall arrive at that pass that they will listen to no doctrine, but such as flatters their passions, when they will not indure sound and wholesome teaching, but when they will make as it were a heap for their own especial use, when they will collect teachers whose corrupt doctrine shall accord with their own corrupt or inordinate affections; an unholy heap, a heap that shall have no accordance or unity with Christ our first-fruits; and when they will listen to no other teachers but them; when, having been gratified to their hearts' desire, their ears be-

witched by the vile principles of sensuality which harmonize too agreeably with their depravity, they shall consider the sound of good .. moral doctrine harsh, tasteless, and discordant, listen to it with aversion, and return from it to the bewitching stories their ears have been accustomed to.

But be awake to every difficulty of whatever .. crisis. Bear whatever ill usage awaits you. Do the work of a messenger of glad tidings from God. Let the ministry with which you are intrusted want for nothing which your zeal, vigilance, and judgment can supply towards its safe and successful career.

For I shall soon leave you : the time of my .. being loosened as it were like a victim for sacrifice has come. The libation is pouring upon me, I am prepared.

I have sustained the honorable struggle for .. life eternal ; I have reached the goal ; I have contended according to the prescribed rule of the course ; I have in no instance deviated from that fidelity, to which all who contend for the prize of life in Christ are solemnly pledged. It follows, that the crown of righte- .. ousness, or my glorious investiture with the favor of God, which is life everlasting, awaits me ; which the Lord shall bestow upon me in that day, and not upon me only, but upon all,

who looking beyond his earthly appearance, which was mean and humble, when we hid as it were our faces from him; who looking beyond his earthly appearance, affectionately long for his bright and beloved presence, when he shall appear in the glory of his Father: on them, I say, as well as me shall the Lord bestow the crown of righteousness, the Lord the righteous Judge, he who presides over this glorious struggle, watches every movement of the competitors, and rewards all by the most righteous exercise of his authority.

Make earnest endeavour to come to me .. quickly, for Demas has left me, loving this present world, apprehensive of being involved in my fate, and he is gone to Thessalonica. Crescens is gone to Galatia; Titus to Dalmatia. .. Luke is the only one of my company that remains with me.

Take up Marcus in your way and bring him with you, for he is very useful to me when with us, to manage the secular affairs of the church.

You may be reluctant to withdraw your .. services from Ephesus, but I have sent Tichicus thither.

When you come, bring the cloak which I .. left at Troas with Carpus, and the books, especially the parchments.

II Alexander the coppersmith, a zealous supporter, you know, of the Judaical faction, succeeded much in persuading people to think evil of the truths I teach, and in supplanting them with his own views. The Lord reward him according to his works: may the Lord, for whose sake I teach those truths, treat Alexander as Alexander treated me; destroy his influence over his disciples; opening to them the door of repentance, and the road to the knowledge of truth.

III You also must be careful of him, for he has opposed himself vehemently to our words, to our views or expositions of the truth.

IV He has, you know, even sought my life like a roaring and rampant lion, he has been an active instrument in bringing me before the tribunals. In the first defence I had to make, so successfully had he worked upon my disciples, that there was not one of them with me, (oh, may not this their faithless conduct have been placed to their account against the day of reckoning,) all deserted me; but the Lord stood by me and strengthened me, the Lord, as he does on all occasions when my natural powers are incompetent to the crisis, miraculously invigorated my understanding, that through the triumphant issue of my defence my commission to proclaim God's message

might be executed more completely, and all the Gentiles hear that message; for which purpose in this general resort of nations, there are great advantages and facilities. So august was the tribunal, and so public the transaction, that what was said in my defence has necessarily transpired, and become a subject of universal interest.

Thus have I been rescued from the machinations of Alexander, thus saved out of the mouth of a lion, who would devour me. But the Lord will requite him according his works, the Lord will make his friends, by thus disconcerting his schemes of malice, the Lord will make his disciples fall off from him as he made mine at a moment when I so much wished for their support, and felt their unkindness.

And while the Lord will visit him by making all his wicked acts recoil upon himself, he will rescue me from them; and he will become my salvation, not merely to guard me here in this state of humiliation, but to raise me hereafter to glory in his kingdom in heaven.

Salute Prisca and Aquila, and the family of Onesiphorus.

Erastus remained at Corinth; Trophimus was left unwell at Miletus.

Endeavour to come before winter. ..

Eubulus salutes you, and Pudes, and Linus, and Claudia, and all the brethren.

The Lord Jesus Christ, or his holiness and fidelity, be with your spirit, and the favor of God, which is always with the Lord Jesus Christ, always where his faithfulness and holiness dwell, be with you through your spiritual fellowship with Jesus. Amen.

TITUS, CHAP. I. V. 1, 2, 3.

PAUL, servant of God and apostle of Jesus .. Christ respecting the faithfulness of God's elect, and such knowledge of truth as accords with right religion; respecting that faithfulness .. which is grounded upon, and that knowledge which points to the hope of everlasting life, which life the true God promised before the times of the old dispensation to the elect, to those who should in spirit be one with the seed of Abraham, but made manifest at his own .. time; manifesting it in his son, of whom the elect are members: which manifestation is God's word, his word; constituting the subject of the glad tidings, with which I have been intrusted as an apostle, of or through Jesus Christ, and a servant, of or according to the command or will of God our Saviour: the said Paul sends greeting to Titus his genuine son.

He calls Titus his genuine son, inasmuch as faithfulness, which is the affiliating characteristic

of the spiritual sons of Abraham on earth, is common to both, is the same in both, equally sincere in Titus as in Paul. He calls Titus a genuine son, inasmuch as his birth into the new life as a son of God, by means of faithfulness, has been effected by him as his spiritual father; of which effected new birth the laying on of hands was a symbol, a ceremony significant of a communication effected from one person to another, a communication, as in natural generation, of new life, whereby, on the presumption that the baptismal pledge was sincere, that faithfulness the principle of spiritual generation was common to both, life was mediately communicated to the son, and yet retained by the father.*

Grace be to you, or favor from God the Father, and pity or help in the difficulties of your office, and peace, or that peace of mind, which belongs to those who are assured of God's favor and help.

I left you in Crete to complete the right adjustment of such matters as were left unfinished, and to appoint presbyters in the cities, observing what I laid down for your guidance.

* These illustrations of figurative language entirely destroy its force and beauty, but the reader will observe that the object is perspicuity, and will perhaps after reading them feel more sensibly the force and beauty in the original text of the brief expressions *γεννησω* *τεκνον κατὰ κοινὴν πίστιν* and *γεννησω* *τεκνον ἐν πίστει*.

Appoint such as may be unexceptionable in .. character, husbands of but one woman, not only of the faithful themselves, but their children likewise, and these latter not unmanageable or obnoxious to the accusation of profligacy, not such as for their profligate conduct, ought to have guardians appointed to manage their persons and estates.

For a superintendant of God's church, which .. is his household, ought to be unexceptionable in character as God's steward, not one who would please himself but God, not irritable, not devoted to wine, no striker, not a man that makes his gains by a base or disgraceful occupation, or by discreditable means.

He should be a man who is kind to stran- .. gers: for under the present state of society, there being little or no public accommodation for strangers, it is material, that those who take the lead among the faithful, should set an example of kindheartedness towards the stranger, who is often the subject of persecution, and destitute both of protection and maintenance; and the church by evincing its charitable feelings for the distresses of such persons, who are generally travellers, will extend its influence and reputation, and consequently the glory of God far and wide.

He should then be a man that has a character for kindness to strangers, he should be

devoted to goodness, of a sound or steady mind, just, holy, master of himself.

He should be a man who has not vacillated .. between different and conflicting views of the same doctrine, who has never wavered from the truth, who, in his teaching has held the faithful word, or that view of the truth, which may be depended upon, who therefore having never himself been unfaithful, may be able to (or may consistently and properly, when he delivers his wholesome or salutary instructions,) exhort the brethren to a similar fidelity, and rebuke those who contradict, without apprehension of a retort on the ground of preaching one thing, and practising another.

It is necessary for you to be circumspect in observing what I have laid down on the subject of appointing presbyters.

For there are many in Crete who name the .. name of Christ, whom it would be inexpedient to put forward in such offices of trust and influence, there are many intractable spirits in Crete, persons who bewilder the understandings of their hearers with senseless arguments, sophistries that minister only to their own personal vanity, impostors; they are chiefly to be found among the members of the circumcision.

So far from putting such men forward as .. presbyters in any of the cities of Crete, who

overturn whole families, and for the sake of base lucre teach what they ought not to teach, it is necessary to silence them.

A certain prophet of the Cretans, a prophet .. of their own, I mean one whom they esteem as a prophet, said,

"Cretans, eternal liars, malignant brutes,
Fat-bellied sloths."

This testimony of their prophet is true, .. therefore rebuke them sharply, that, practising as well as professing faithfulness, they may become sound members of Christ, that they may .. cease to attach themselves to the fabulous inventions of the Judaical sophist, and the commands or influence of men who have an aversion to the truth, of men who are rigid in the extreme in their commands to abstain from unclean meat, while they forget their baptismal pledge to faithfulness, faithfulness to the truth, the holy truth as it is in Jesus; being lax and licentious, unclean or immoral in their conduct.

To those who are pure in heart all things .. are pure, but to those who are inwardly polluted, corrupted from their pledged fidelity, nothing is pure, but they themselves are radically unclean both in mind and conscience, in mind, because their minds are only exercised to cor-

rupt the truth which they hate, in conscience, because in spite of their sophisms, they cannot but be conscious of that corruption.

They profess to know God—the national .. mark or distinction they arrogate between themselves and the Gentiles!—but they deny him by their works, being themselves in conduct, what the Gentiles in the Judaical phraseology have hitherto been in name, abominable, infidel, and for any thing good, outcast; the very dross which the refiner casts out as unprofitable.

But Titus do you avoid such, as much as .. possible; counteract their contagion, saying, when you teach, such things as suit with a doctrine that is salutary, calculated to produce a good sound healthy state in the church. Attend particularly to the moral propriety of the brethren.

Say to the aged men, that they should maintain a steady course of conduct, as men having full possession of their understandings, that they should be grave, as being serious in their religious opinions, as sensible of their influence, and therefore of their responsibility as men of experience, sound in their principles, entertaining none of a corrupt tendency, that in faithfulness, love, and resignation, they should evince a perfectly healthy condition of mind as members of the holy Jesus.

Speak to the aged women with the same ..
 views of propriety, tell them to maintain such
 a demeanour as is suitable with a pious habit
 of mind, not to be calumnious, not to be addict-
 ed to excess in drinking; to be teachers of what
 is becoming or respectable, or honorable, that ..
 they may give sound advice to the young
 women, telling them to love their husbands
 and children, telling them to evince a sound ..
 understanding, to be chaste, domestic, good,
 and to respect the authority of their own hus-
 bands, that the word of God, which they
 profess to follow, may not be spoken ill of on
 account of their improprieties.

Act upon the same beneficial principle in ..
 your discourses with the young men,* exhort-
 ing them to be sound in opinion and practice,
 approving yourself to them in every work, a ..
 model of propriety, respectability, and honor,
 as a teacher incorruptible and honorable, in con- ..
 versation sound, and irreprehensible, that your
 evil-disposed adversaries may blush, being at a
 loss for grounds of reproach.

Tell servants to observe subordination to ..
 wards their own masters, to please them in
 every respect, not disputing their orders, not ..

* Νεώτερος is more exactly translated younger, but the English
 idiom is not younger but young. This note gives the reason for
 very many of my deviations from exact translation.

purloining, giving proof that faithfulness, or the doctrine of faithfulness as you teach it, in every part of it, that is, to whatever station in life or department of society its influence apply, is good ; tell them thus to adorn or honor the doctrine of God our Saviour, by exhibiting in themselves its saving or beneficial effects.

For the grace of God has appeared to us in .. the person of Jesus Christ, who was as a servant : the doctrine of God's favor has appeared to us, as the doctrine that is saving or beneficial in its influence upon all descriptions of men, disciplining our minds, establishing or .. correcting our principles of thought and action, that, in whatever station we may be placed, disclaiming like Christ impiety, and the inordinate affections of worldly men, we may like him conduct ourselves in this present life as men of sense, be righteous in our actions, and right in our religion, that is, conformable .. with that right religion which justifies or avouches the truth and power of God, and which accepts him as revealed in Jesus for our glory, the arc of our salvation :—awaiting our blessed hope, or the fulfilment of our blessed hope of Jesus Christ, even a bright appearing of him, of Jesus Christ, of him who is the glory of God, of him who is the triumphant confir-

mation of the promises of our great God and Saviour;—awaiting, I say, our blessed hope of Jesus Christ, who according to those promises .. gave himself for us, that he might redeem us from a condition void of all the beneficial effects of law; that he might redeem the Jews from their condemnation under law, and the Gentiles from their exclusion by the law: that he might redeem both the one and the other, from their inadequacy to God's favor, from their outlawry as it were, whether outlawed under the law as the Jews by their manifold transgressions, or without the law as the Gentiles by the exclusiveness of the law itself,—awaiting, I repeat, our blessed hope of Jesus Christ, who gave himself to redeem all, who gave himself to be the seed in whom all the nations should be blessed, in whom all the nations, by being faithful to their pledged spiritual unity with the spirit that was in him, should be blessed, that is, be redeemed as captives from death their condemnation under the bondage of sin, and restored as sons to life their inheritance in Christ, of whom they are pledged members, and in whom the elect, that is, they who love God, or are in spirit one with Christ, inherit eternal life by virtue of that decree, by which the Father has ever willed, that those who love him should not die but have everlasting life,

awaiting, I again repeat, our blessed hope of Jesus Christ, who thus gave himself to redeem all.

As in this process of our redemption ; our love of God, if not the foundation, is at least so indispensable a part of the superstructure, that without it the whole falls to pieces, nothing was omitted to purchase our love. The works of the creation indeed, and all the blessings of this life, were at all times a sufficient price given by God for the love of man, but to this have been added the death and resurrection of Christ ; and God in his immeasurable goodness, to win us by an exhibition of his riches, rewarded Christ openly with the crown of immortality, holding up the same glorious prize to all who love him ; promising to consider us who are one with Christ, who are pledged, if called upon, to do all that Christ did, in the same position of favor as if we had actually died with Christ, and to reward us with the same adorable mark of his favor. Thus Christ died for us, that we might have another tie of affection to God, that we might be drawn up as it were to God by another cord of love from the dungeon of misery unto which our sins had plunged us.

Again, I repeat, the grace of God has appeared, teaching us to be sound in our judg-

ment, righteous in our conduct, and right in our religion, awaiting our blessed hope of Jesus Christ, who thus, in the amplest and best sense of the word did give himself for us ; that he might redeem us from every kind of outlawry, from that which applies to the Jew, and that which applies to the Gentile, that he might receive us as true subjects of his own kingdom ; purifying and fitting us for a gracious acceptance with himself, as sons of God, before God, by inspiring us with his own spirit of love ; that he might make us a people such as he can delight in and value as a treasure, a people, as sons of God, zealous of honorable actions.

Say these things, and exhort and rebuke the .. brethren with full authority : exercise the duties of your office as a person in authority with spirit and decision, that none may see occasion to despise you.

Remind them that, as subjects in the king- .. dom of the Lord, they yield an orderly and willing obedience to civil authorities of every degree ; for all authorities are of God, and, under Christ, are beneficial constitutions in his kingdom.

Remind them to be ready for every good work.

Remind them to speak evil unjustly of no .. man, to avoid quarrels, to be courteous, or

yielding, where perhaps strict law requires it not, evincing towards every man, and in every respect, mildness of character and deportment.

This is the spirit we now profess as subjects of Christ's kingdom. This is the new creature, as distinguished from the creatures that we were.

For even ourselves, my history is too clear a commentary on this text, even ourselves, before conversion, were senseless, obstinate in error, the slaves of passion, and in various respects the captives of pleasure, living in malice, and envy, hateful, hating one another, witness my persecution of Stephen, my standing by as it were in triumph, and even holding the garments of the wretches who were stoning him to death.

I then thought that God's favor to man, was grounded upon man's strict adherence to all the ritual and ceremonial requisitions of the Mosaical law, and that nothing which malice and envy could inflict, was severe enough for the Canaanites, as I thought them, who were undermining the foundations of that righteousness, which distinctively consecrated my nation as the people of God. I thought that all mankind who were not included within the pale of Judaism, were an abomination to God, outcasts, and fitted only for destruction; and that

the artificial righteousness of Judaical works, conferred by the medium of priests, was the only skreen between man and the hatred of God.

But when my eyes were opened, when the goodness and philanthropy of God our Saviour shone clearly and distinctly upon my mind, an entire revolution took place in my sentiments.

For God's love or philanthropy evinced itself as having no connection with any artificial system or scheme of prescribed works, peculiar to this nation or that nation, by the performance of which this or that nation were exclusively righteous, the exclusive objects of God's favor. But having ever compassionated the sufferings in which mankind in the mass had been involved, and were involving themselves, he saved and saves them in conformity with that his impartial compassion for all, not through any national scheme, not on account of the artificial and external, and carnal washings, (the ritual regeneration) which confer the exclusive righteousness of Judaism; but through that inward change of the spirit, which the certain knowledge and conviction that God loves a man irresistibly works in his soul; as it did in mine when the words of love stopped my furious career, "Saul, Saul, why persecutest thou me." A ray of benignity then broke in upon my soul,

a feeling of love, a spirit of forbearance towards all mankind.

I then saw a benignant and merciful God—.. revealing himself as the Saviour of his creatures from the sole motive of love or compassion toward them—saving them through that washing which was nothing less than the manifest and unequivocal display of his love, that washing, which, being received with gratitude, thoroughly cleanses and purges the heart, that washing which produces, not a symbolical, an imaginary change of the flesh, as does the washing of the Jews, but a real change of the spirit, a regeneration of the inward man as to all his feelings and principles of actions, a complete revival, not of that artificial righteousness which was carnal, referring only to the outward man, but of that real righteousness, which, springing out of a pure conscience and love unfeigned, consists in holiness of spirit, and which refers to the inward man. This washing, that is, the .. unequivocal proof of his loving us, I saw God pouring out amply upon us through Jesus Christ, whom by his glorious resurrection he appointed and attested as the Captain or Lord of our salvation.

Then became I impregnated with that spirit of mildness towards all, which I have been recommending you to exercise yourself, and to

diffuse among the brethren in Crete, then—when I saw God himself mild and forbearing to us sinners,—when I heard God proclaiming his love towards all his creatures through Jesus Christ our Lord, forgiving our past offences freely, appointing Jesus Christ as our Lord or King to save us, and openly bestowing upon him the crown of favor or life everlasting; in order that we his subjects, being made righteous, might be accepted as righteous, or reconciled to God, in order that we, as faithful and beloved subjects of a King seated at the right hand of God, ourselves exalted in our King's exaltation, might be reconciled, not like the Jew, by the partial intervention of the priest of a particular nation through a national rite of purification, but by the intervention of Christ, through his glorious exaltation, through the riches of the knowledge of the love of God towards man, through these living waters of purification to a grateful heart, poured out plentifully upon the reconciled of every nation under heaven—when I saw God thus, in the glad tidings of his love assured to man, pouring out the most effective washing of purification, in order that we (being thereby made faithful, not externally, but internally, through the purifying influence of his goodness upon our internal principles, through the regeneration of

the inner man to a spiritual acceptability or affiliation with the son of God,) might, whether Jews or Gentiles, become heirs of God, heirs of eternal life, not according to possession which the Judaical faction pretend, but according to a hope of life eternal, grounded on the promise which was given to the father Abraham, of whom all the faithful are by affinity of spirit sons, and which was manifested in the seed Jesus Christ, of whom all the faithful are by unity of the same spirit members—when I saw God thus showing forbearance towards erring mortals, I became converted from that spirit of intolerance and bigotry by which I had been infuriated, and became, as I would have you and the teachers with whom you co-operate become, mild and forbearing towards the prejudices of all our fellow creatures.

Much that I have said in this epistle points obviously to propriety or fitness of conduct, and I have illustrated the irresistible tendency of the truth as it is in Jesus, to rectify our conduct by instancing its influence upon myself. Now this word or observation is.. faithful, this observation which I now make, respecting conduct, or concerning works becoming the sons of God, is faithful; it is an observation you may depend upon; and I wish you

most strongly to warrant or assure the brethren respecting such works; I wish you to warrant or assure the brethren with respect to honorable conduct or works, that they who rest their hope or trust in God, must sedulously study to acquit themselves of them fully and faithfully, like servants that are in attendance upon such works as their regular occupation or service, for such works are both honorable and useful to men.

But decline investigations that have no rational object, and genealogical researches, and debates, and disputes respecting the Judaical law, for they are useless, and contemptible.

Avoid the man who separates himself from the true doctrine, after having admonished him once or twice. I would not have you involve yourself in hopeless debate with such a man; for our doctrine is simple, plain, and easy; and if rejected, after it has been distinctly stated and explained once or twice, I have little hope you will gain much with such men as our opponents. They are obtruse, and experienced, and acute arguers, many of them make a trade by their eloquence. The brethren are, or I would wish them to be, unaffected, practical men, more dexterous and able at conduct than at argument. If you are frequently occupied with our adversaries in wordy dis-

putes, the other brethren will think it right to be so too; and considering the subtilty, the readiness, the practised habit of the sophisters; the church, which grounds its pretensions upon plain matters of fact, and which glories in the unaffected simplicity of its most valued members, would rather lose than gain, were its inexperienced teachers to have recourse to those logical weapons, which belong rather to a bad cause: which had better therefore remain in the hands of our adversaries; and which it will be discreet in us, not needlessly to provoke into action. I would therefore advise you to admonish the heretic once or twice, and if you are unsuccessful, leave him, for if you indulge him in his habit of debate, things will only get worse and worse.

Avoid him, knowing, that such a one is .. turned from the church, that he errs from it, and is therefore, which is a sufficient justification of your avoiding him, self-condemned from all confidential communication with you.

When I send Artemas to you or Tychicus, .. endeavour to come to me at Nicapolis, for there I have determined to pass the winter.

Sedulously assist Zenas the lawyer, and Apollos, in forwarding them in their journey, let them want for no attention. They are

bearers of a charitable contribution, you know,* and are members of the circumcision, but let not these excellent actions be peculiar to the members of the circumcision, let our disciples likewise learn to be always ready for good actions, not to be backward, but as servants of the Lord, to stand forward in the relief of those who want; lest the favor or pity of God bestowed upon them, upon our disciples, the members of the uncircumcision be said to have had no fruitful, no profitable influence upon their hearts.

All with me salute you. Salute those who .. love me faithfully. God's favor be with all. Amen.

* I have in very many instances used the expression, you know, when it will be in vain to seek it in the original, but I hope the reader has discovered that in such instances I always mean it as introductory to something which, though not expressed by the apostle, must have been in the minds of his correspondents, in order to give full force or consistency to the context.

PHILEMON, CHAP. I. V. 1, 2, 3, 4, 5, 6, 7.

PAUL, a member of Christ Jesus, in chains, .. and the brother Timothy, to Philemon our beloved brother and fellow labourer, and to .. the beloved Apphias, and to Archippus our comrade, and to the church in your house.

Grace, or the favor of God, and, what is inseparable from the consciousness of that favor, peace of mind. Grace and peace be with you from God our Father, and Lord Jesus Christ. I am constantly thanking my God, mentioning .. you in my devotional exercises ; because I hear .. of the love and faithfulness which you feel towards the Lord Jesus, and evince towards all the holy ; so that your faithfulness, imparting .. itself in its fruits of love upon the holy, is made particularly effective towards Christ Jesus in his members : and this is observed and known by every good man among you. I gratefully mention you in my devotional exercises. For .. I feel great joy and encouragement on account

of your love, the holy who observe its practical efficiency, being refreshed by you, brother, in the inmost affections of their hearts.

Therefore, though I have a decided privilege, .. as a member of Christ having in that character begotten you to be a son of God to enjoin upon you what befits you as a member, yet, .. encouraged by the account I hear of your love towards the holy, I waive my privilege, and rather appeal to that love.

I appeal to you, to your love—such as I am—Paul—an old man—and now also an old man in chains for Jesus Christ—I appeal to you for .. my son—him whom I have begotten in my chains—Onesimus; once an unprofitable servant to you, but now become very serviceable—and that to both you and me.

I have sent him back to you : receive him— .. receive me in him—for my affections are bound up in him—receive him with kindness and good-will.

I did* wish to detain him to minister unto .. me while the blessed embassy of God, as far as it is connected with my person, remains under this captivity : in which event, there had been the same acknowledgement due to you, and the same comfort enjoyed by me, as if you

* The imperfect tense here has a similar effect to what my construction has given it in *παρακαλῶ* in the 3rd verse, ix chap. Rom.

had yourself personally attended upon me. But .. I was unwilling, without knowing your sentiments, to do any thing; lest your goodness, if you afterwards consented, might seem enforced and not voluntary.

Receive him with kindness and good-will, .. for possibly under providence he departed from you opportunely; that is, just at the time to be brought within my influence, that you might receive him at my hand, in a more permanent relation than that of servant, that you might receive him as a member of Christ, and co-heir with ourselves of life eternal: that .. you might receive him from me no longer as a mere servant; but more, in a more valuable capacity; as a man whose future services should be from the heart, as a beloved brother.

Very much so, very affectionate and indefatigable has he been in his services to me; how much more so will he prove to you, influenced by a natural sense of duty as your servant, as well as by the spirit of faithfulness as a member of Christ.

If therefore there is any fellowship between .. you and me, receive him with kindness and good-will, receive him as myself.

And if he have done you wrong, if he owe .. you any thing, place it to my account. I, Paul, write this with my own hand: I will repay it—

though I might remind you, that you owe me more than money, that you owe me your own self—truly, brother, having baptized you into the Lord, let me have this service at your hands—having grafted you into the holy vine, let me gather this fruit of you—in this instance refresh the inmost affections of my heart—gratify me as a servant of the Lord: in pleading for Onesimus, I am pleading for a fellow servant, and advocating the cause of our common Lord.

I have written in full confidence of your compliance, knowing that you will do even more than I say.

But let me not forget to beg you will prepare me a lodging, for I expect that I shall be given to you, through your prayers.

Epaphras is my fellow captive for Jesus Christ. Mark and Aristarchus, Demas and Luke, our fellow labourers, salute you.

The grace of our Lord Jesus Christ be with your spirit, that is, God's favor, which has been bestowed on Christ the seed and in him on all the faithful, be with or bless your spirit or mind with that peace which is their's who are assured of the favor of God. Amen.

GOD, who in former times spake to the fathers by the prophets, but was far from full or constant in his communications with them, or uniform in the mode of communication he adopted, in these last days spake to us by the son, whom he made heir of all the promises or blessings that were spoken of in those various communications: and through whom, having made him heir of all, that is, through the permanency with which his favor rests upon him, he made good—or completed—the predicted duration or ages of those promises.

That son was a glorious effulgence; and a character or imprint of God; of that which constitutes God: he bore the imprint or character of God, as far as man is concerned to know God. He was bright and glorious, and not more bright and glorious than perfect and exact as a filial representative of God to man, in his attributes of love and power: and bear-

ing as it were all the fruits of the promises—producing all the blessings which those promises unfold by his powerful word—like his father, who said, “let there be light, and there was light,”—saying to the faithful, “be pure, and they are pure :”—and effecting this purification of us all from our sins, to be a people peculiar to himself as our eternal King—effecting this new creation of all the faithful of every nation, without the priestly intervention of rites and ceremonies,—doing all by himself, he sat down on the right hand of the Majesty among the highest, becoming that eternal King who was to save his people, in whom only the glory and universal dominion, depicted throughout the prophecies in colours of apparent exaggeration, are, or shall be fully realized.

You, who still love the law, are advocates of the dignity of the prophets, whom you correctly call God’s angels, as having been commissioned by God, and as being bearers of God’s messages to man. I have just said that it was in measure, or partially, that God entrusted to them his word, but that as far as respects such knowledge of God as man is concerned to possess, the son was the very image and imprint of his father, and consequently that it is not in measure but in full ; God speaks to us through him. From this consideration alone

might be inferred the inferiority of the angels or prophets to him.

I will now direct your attention to the very different language applied to them in the prophetic writings, from that in which the son is mentioned, he, to whom as heir of all the promised blessings every thing contained in prophecy points, every thing that respects the blessedness of the kings of Israel, or of the seed of Abraham. For, however the several kings of Israel may have been exalted, or their people favored, yet in such blessings they were only in degree and for a time partakers with Christ, in whom alone all the promised blessings are or will be fully realized, both in extent and duration. To you, who in your national vanity would exalt the prophets, or divine messengers, or angels above Jesus, I propose to estimate him out of the writings of those very messengers or prophets; since unquestionably he is as much superior to them, as is the name he inherits, the name given him in the language of prophecy, superior to them or their names.

For to which of the angels or prophets did God at any time say : "thou art my son, this day have I begotten thee." And again, "I will be to him a father, and he shall be to me a son."

Moreover when he brought Jacob or Israel .. his only begotten back again from Egypt to the land of promise, to Palestine, he said, "and let all the angels of God or prophets reverence him." This as applied to Israel according to the flesh totally failed, for the language of the prophets too plainly denotes the little respect they felt for such a people; it is therefore borne out fully, only in its application to the Israel according to the spirit, to Jesus the only begotten.

With reference to the angels, the words are, .. "who making winds his angels or messengers, and a flame of fire his minister." But with reference to the son, the scripture saith, (for the language, though originally directed to Solomon, is correct only as descriptive of the Christ.) "Thy throne,* oh God, is for ever and ever. the sceptre of thy kingdom is a sceptre of right, thou didst love what is right, and hate what is .. wrong. Therefore God, the God whom thou

* I Cor. xi. v. 3., *ὅτι πάντας ἀνδρὸς, ἡ κεφαλὴ ὁ χριστὸς ἐστὶ.*

Psalm lxxiii. v. 26., *καὶ ἡ μερίσ μου ὁ θεὸς εἰς τὸν αἰῶνα.*

Philip. ii. v. 19., *ὡς ὁ θεὸς ἡ κοίλια.*

I had at first adopted the version "God is thy throne," and am still not quite certain that that version is incorrect. I was induced by Mr. Valpy's note to make an extensive search in the Greek Testament and in the Septuagint for authorities, and the evidence appeared to me to be in favor of his observation, grounded on the article, the above passages, however, and particularly that from the psalms, countenance the version I have rejected.

adorest, anointed thee with the oil of rejoicing above thy fellows:" above those who with thee have been partakers of his promised blessings—his favor and power. I stop not to explain the sense in which the title God, whether applicable to Solomon or Christ, must be here understood, for the context, pointing to an anointed authority and derived prosperity, sufficiently indicates that sense, but it is the extent and duration of the kingdom to which I draw your attention, which render it totally inapplicable to Solomon, which are realized fully in Christ, and which in his favor only gives an appropriateness to that august title, a title significant of his entire unity in spirit, and will, and glory, with him who has established his throne in righteousness for ever and ever. "And thou Lord," the same scriptures represent his antitype as exclaiming, his antitype who was king as it were for a day, who for a limited time, and to a limited extent, was partaker with him in the power and strength of God: "And thou Lord," exclaims the pious monarch, (but the words are infinitely more appropriate as coming from the mouth of him who is King for ever, in whose kingdom, by the power of God, old things are passed away, and behold all things are become new,) "Thou Lord in the beginning didst found the earth, thou didst

spread forth the heavens like a curtain, they are the work of thy hands; they shall perish, .. but thou endurest, and they all shall grow old as a garment, and thou shalt put them all aside .. like time-worn garments; thou shalt roll them up as the covering or curtains of a tent: they all shall be changed, but thou art the same, and thy years shall not fail." "Thou, oh Lord," says the Psalmist, in a previous part of the psalm, "shalt endure for ever, and thy remembrance unto all generations. Thou shalt arise and have mercy upon Sion, for the time to favor her, yea, the set time is come:" and the concluding words of the psalm are, "the children of thy servants shall continue, and their seed shall be established before thee." All these predictions, therefore, as being inapplicable to Solomon and to the seed of Abraham according to the flesh, apply to Christ, the heir of all, and if so, how transcendently above the angels in dignity is he exalted.

And now, I ask, to which of the angels hath .. he said at any time, "sit thou on my right hand until I make thine enemies thy footstool." Are not all the angels or messengers of God .. sent off on account of those who inherit salvation? Are they not as the subordinate agents of nature, as ministering winds? Hath not God, even as he maketh a wind his messenger,

and a flame of fire his minister, hath he not made Moses and the prophets his messengers or ministers? But Christ is not only a messenger of God sent to those who should be heirs of salvation, he is himself the heir.

You value what has been communicated to .. you by Moses and the prophets, whom you with a propriety, which I do not dispute, call the angels of God. You revere the law enacted by the instrumentality of angels, whom I have proved from your own scriptures to be far inferior in dignity to Christ, how much more then is it incumbent upon us to give the most earnest attention to what was heard from Christ, never to withdraw our profoundest observation from his words!

For if the word or the law, which prescribed .. the ceremonials and rules, that were the Jews' security or salvation from immediate death the condemnation of sin: if, I say, this word of salvation spoken by angels was established, and every one who failed to comply with it, every one who disregarded it, received his merited punishment, the punishment due or belonging to his failure or contempt: how shall we escape .. if we disregard the word of such a Saviour? If we fail to comply with the rule of salvation that was spoken of, or revealed to us, by the Lord, by him who is so eminently, as I have

proved, above the angels? A salvation which not only was announced in its commencement by the Lord, but in its establishment through the ministry of those who heard it, had the attestation of God by concurrent signs and prodigies, by a grant of various powers, and by diverse apportionments of the holy spirit, according to his pleasure? If, I say, they suffered death who were refractory under the guidance of angels or prophets, that were ordered to reverence God's people, that is, were in the character of messengers of God to his people, inferior as mere messengers to the people themselves, who were heirs; what punishment shall we merit if refractory under him, who so far from being inferior to the heirs, is himself heir of all.

For the future world, of which we speak, .. the land which we hope to inherit as members of Christ, was not subjected by prophecy to angels, but to him who is infinitely, as I have shown, above angels, even the Lord who is heir of all.

In allusion to the return of Jacob or Israel from Egypt, out of the land of bondage, the bringing him back to the land of Canaan, the only world or inheritance of which Israel after the flesh ever had possession, though by promise the sons of Abraham were inheritors of

the whole world ; in allusion to this imperfect realization of the words of prophecy, in favor of the seed of Abraham after the flesh, I drew your attention to Christ the seed after the spirit, as heir in the fullest sense of all the promises ; and to their future accomplishment, by the investment of the heir of all in the actual possession of universal dominion over the whole world, and from thence deduced the transcendency of his dignity above the dignity of any angels or messengers of God whatever. For, as, when in a very imperfect sense the world was consigned over to Israel God's only begotten, the angels, prophets, or messengers of God were ordered to reverence Israel, which also, in a very imperfect sense, proved applicable to the fact ; so in the world, the future world, of which we are speaking, which is or will be in the fullest sense, the inheritance of the seed of Abraham God's only begotten, the angels or divine messengers are ordered to reverence the only begotten, an order which in the fullest and most glorious manner is or will be carried into effect.

Perhaps the circumstance of his humiliation in the present life will be thought to confound the view we have been taking ; some one, you .. say, among the prophets testified to the following effect, " what is man, that thou art mind-

ful of him, and the son of man, that thou respectest him, thou didst make him a little .. less than the angels, thou didst crown him with glory and honor, and assign him a position above the works of thy hand. Thou .. didst place all things in a state of subjection under his feet." Surely, you say, the humiliation of Christ which we have seen, does not accord with the character I give him, as heir of all the good things so magnificently delineated, and so warmly coloured by the prophets of old, for in the subjection of all things to him, is necessarily implied, that God left nothing that he did not subject to him, but we do not now see all things in subjection under his feet.

I answer, the world, to which the full accomplishment of God's promises applies, is the future world, of which future world you in fact have seen the commencement in the crown of life and glory, which was bestowed upon Christ after his humiliation and death. But further: I seize the occasion of showing the interesting point of view in which the very difficulty you mention places the Saviour of the world, and the tie of affection and gratitude, by which a just view of that difficulty binds the faithful to him and to God.

He is heir of all things, not for his own good, but ours, not for his own glory, but

God's. Him whom we see made a little less .. than the angels, Jesus; him do we see on account of his death of suffering, the faithfulness thereby instanced and illustrated, crowned with glory and honor. But further: contemplate the cause of this exciting exhibition. The resuscitation of a world dead in trespasses and sins, required such a testimony, such a stimulating, such an invigorating, such a quickening spectacle; otherwise the heir of all things, he who like Enoch was in all respects well pleasing to God, would never have tasted of that bitter cup, which he prayed so earnestly "that it might be removed from him." He was made a little less than the angels, and subsequently glorified, in order that, by the graciousness of God to man (God had so graciously ordained it) he might taste of death for all men; he was made in all respects like man, even to the suffering of death, that man might be encouraged in all respects to become ultimately like him. For it was not only for his own glory that he was heir of all things, but for the glory of God; of him, for whom or for whose glory, and through whom, or by whose will, all the promises attain their full accomplishment in Christ as heir of all.

Had the investment of Christ by God with eternal blessedness no other end in view but

the personal and exclusive exaltation of him only, would the glory of God have been written upon our hearts as it now is in the imperishable characters of love? God, who willeth that all men should be saved, even subjected him, who was the dearly beloved son in whom he was well pleased, to a death of suffering for the sake of us.

For it tended to his glory, it agreed beautifully with the benignity of the universal Father, to accomplish whose purpose of love, and in conformity with whose uncontrollable operation, all the scattered blessings suspended over Israel for ages and ages, at length settle, and concentrate upon Christ as heir of them all; it became, I say, that universal Father, as he had many sons, whom it was his purpose to include in his dispensation of grace, it became him for their sakes, to subject the only begotten, however much the object of his love, to death; to make him, whom he had appointed as their leader to bring them back like the Israel of old, to the promised land, perfect as leader, as the person to whom they were to look up, by whom they were to be guided on their road to salvation; to make him, who was to be the quickner of their courage, even through the valley of the shadow of death, who was to exhibit in his own person that invinci-

ble faithfulness by which death is swallowed up to his subduing; it became God, I say, in making his dearly beloved son an example or pattern to all his other sons, to perfect him as such example or pattern by sufferings.

The sanctifying efficacy or influence of so glorious an example, is the mighty engine by which the universal Father, in his wisdom, purifies his other sons; if Christ be lifted up he draws all men unto him, if Christ exhibit to the world an instance of perfect faithfulness, crowned with glory and honor; showing thereby that man is capable of faithfulness, and that God is, and is a rewarder of such as are faithful unto the end, such an inspiring spectacle purifies God's other sons, excites them to the effectual exercise of their natural energies, being, as they are, partakers of the same nature and the same hopes with Christ: for both he .. who is thus as the Captain, leading them to an unassailable fidelity of spirit; he, whose cross is the touchstone to their courage; he who trod the wine-press alone; he who has his fan in his hand, and is winnowing them like chaff from every impurity, and every corruption; even he who purifies, and they who are purified, are capable of, and called to the same faithfulness of spirit, are bound, if required, to tread in the same steps, and to be baptized

with the same baptism; for they all partake of the same human infirmities, and the same human capabilities, both the purifier, and the purified, are all from one stock, Abraham.

Wherefore he is not ashamed to call them .. brethren, saying, I will declare thy name unto my brethren; in the midst of the religious meetings of my people will I celebrate thee. This was the language of David, in a psalm written when under the greatest affliction; but as Christ is heir of all, as all the delineations of prophesy, whether the images traced be those of humiliation or of glory, are filled up and perfected in the son of man, that psalm, wherein the writer addresses the people as his brethren, applies to Christ, and indeed he himself, when under the agony of death, adopted its language, "my God, my God, why hast thou forsaken me."

And again, in a passage of Isaiah, where .. God's desertion of the house of Jacob is lamented, which passage, you who are Jews usually apply to the Messiah, his words are, "I will wait for God, who has turned his face from the house of Jacob, and I will rely upon him;" thus identifying himself with the house or family of Jacob, that is, signifying in his character of the son of man, his participation of the same nature with ourselves. And again in

the continuation of that same passage, the words are, "behold, I, and the children whom God hath given me."

I adduce these several passages to you very briefly, as they are very remarkable and familiar to you all, and the recital of a very few words will call up to your recollection all their details; and I need not explain their applicability to the Messiah, because they are universally admitted to be so applicable by the whole nation, to whom I am addressing this epistle; and they most unequivocally point to the unity of the same nature, in Christ and man, and you will instantly acknowledge the natural force, the practical influence, this view of him as the son of man gives to his example as our Captain or Leader.

The last words that I recited from the prophet were, "behold, I, and the children whom God has given me." Since then in children .. there is a complete and perfect participation of flesh and blood, he likewise partook of flesh and blood, in manner and degree closely parallel with the manner and degree of their participation, and he did so in conformity with that purpose which was so suitable to the universal Father, of making his first born perfect as the Leader of his other sons to salvation. He partook most intimately as the son of man

human nature in all its infirmity, in all its capability, that whatever he did, might legitimately and reasonably be proposed for the imitation of his followers, that through death, he might make as nothing him, who has the power of death, him, who only is the sting, who only gives to death all its terrors, *the accuser*; that he might cast him down, who accused the sons of God before their father night and day.

Had he not taken upon him most intimately and perfectly human nature, he would not have been perfect as a leader of man; man would not have been influenced in the slightest degree by his example; it could not have been reasonably proposed to man as a model or pattern; his death would have been in vain, his blood would not have purified, his followers would not have overcome the accuser; would not have made the accuser as nothing, by annihilating his hateful office, by purifying themselves, that his occupation as their accuser might cease for ever before their God and Father: they would not have overcome him on account of the blood of the Lamb, and on account of the word of his testimony, by making that blood, and that testimony their own, by their baptismal pledge into it, they would not have practically redeemed that pledge, and in the cause of God's testimony loved their lives

so little, as to follow their Leader cheerfully even unto death. Thus Christ partook of human nature most intimately, and in every respect, that he might by death, his own death, make him that has the power of death as nothing, that is, the accuser; and that he might .. liberate them, that is, his brethren the other sons of God, with whom he partook of the same flesh and blood; that he might lead to liberty them, who throughout life, whether Jew or Gentile, fearing death, had hitherto been the slaves of that fear. For we do not .. see him by any means seizing as the principle object or scope of his pursuit or mission, the character of a prophet or angel, but he comes in the title of the son of man, he takes as the peculiar purport, the principal scope of his being, the seed of Abraham.

And therefore it was indispensable to his .. purpose that he should be made like to the brethren, who likewise are the seed of Abraham in every respect, that he might become practically merciful as to those things which he did having God, or God's glory for their end; namely, those things which he did to accomplish God's gracious purpose towards his other sons; that he might become practically or efficiently merciful; that is, not merely so in feeling, but also in act; that what he did as partaker

of man's nature, man might be encouraged to do likewise; and that having thus effectually purified them, he might as his Father's minister of a merciful dispensation, reconcile them to his love. Taking upon him the seed of Abraham for such an object he found it indispensable to be made in every respect like the sons of men, that he might become in act as well as in will merciful, or a minister of mercy to man, and therefore also a faithful priest as to those things which he did, having God, or God's glory for their object, that is, faithful by doing the will of God, by effectually accomplishing the work of purification of God's other sons, the especial work committed to him, making an effectual expiation for the sins of the people by his own blood; that is, faithful under all the obstacles of the flesh even unto death, in order that man, struggling with the same obstacles, might, viewing the triumphant issue of his faithful career, be aroused to the like faithfulness of spirit, and become thereby reconciled gratuitously to the Father.

For the Father having promised to accept his death (viewed in the light of a penalty due to sin) as the death of all the *faithful*, the dissolution of this our carnal frame ceases to be a penalty, and becomes merely a passage from a state of humiliation to a state of glory.

Thus was it necessary that Christ should be made like unto man, in order that he might make an efficient expiation or purification, as our high priest, of man's sins; as otherwise, his conduct, his death and sufferings could have had no purifying influence upon man. For it is in or through the reality of his sufferings, that he is enabled to assist those who are under similar trials; his blood speaks to us from the cross, through his intimate reciprocation with our nature and our feelings, and it can speak through that alone, assisting those only who are of the same flesh and blood, exciting and animating those who encounter similar trials, with the encouraging assurance of strength, and with the shout as it were of triumph. Oh death where is thy sting! Oh grave where is thy victory!

Wherefore holy brethren, (holiness is the distinctive profession, and the received appellation of the faithful,) holy brethren, partakers with the first begotten of a heavenly calling, of a calling that points, not to a temporary establishment or rest on this earth, but to an inheritance eternal in the heavens: fix your mind upon Jesus, the apostle and high priest of our profession, the apostle who has opened up to us those heavenly prospects to which we are called, and the hope of which we profess, into

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that better country ; and the high priest, whose own blood purifies or makes sincere the profession of those, who by the spirit of faithfulness transform themselves into the image of Jesus Christ, sent and anointed on such a commission, and who was faithful to him who appointed .. him, him who sent and anointed him ; apply practically and effectually to your advantage the faithfulness you have seen in him ; be faithful in your place or department, as a part of God's house or household, as Moses was faithful in his place or department as a part of the whole house of God.

I name Moses with yourselves purposely, as occupying a place or department in the house or household of God, because as a prophet, angel, or messenger of God, you are disposed to exalt him above, or at least to give him parallel dignity with Christ. "There has not been," said Christ, "a greater than John ; and yet," added he, "the least in the kingdom of heaven is greater than him." Therefore Moses, a part or servant of God's house or household, like all the other prophets or angels, is at least as much inferior as yourselves to the anointed Saviour, being honored in the sight of God only as a part of his house or household.

I call your profound attention then to Christ. .. For Moses has as little claim to rank with Christ, as the house with the builder who con-

structed it. Every house is constructed by .. some one, and it was as a part or pillar of the house that Moses was faithful; we must therefore not look to him, but to some other as the builder of the house, but God is the builder of all.

I might here add, that though God, the original Saviour, is he who builds all up into one church, one house; yet Christ, the anointed Saviour, accredited by him fully as his representative on earth, is through him and for him, the master-builder of the edifice.

But I will arrive at the same conclusion by .. a different argument. Every house is built by some one, I repeat, and Moses was faithful in the house or household of God as part of it, as a servant, in the whole house of God, to testify what should be said to him by a master, or charged upon him as a servant; but Christ is .. faithful, not as part of the house or household, or as a servant, but as the son of him who built it. Christ, I say, is faithful as a son over his Father's house, that is, as heir of all, over his own house; whose house we are, if, confident in him, and exulting in his superiority over all those whom our nation dignifies with the title of angels, relying on our strength as his house, his building, we hold fast to our heavenly calling, to our triumphant hope of immortality

even to the last. Christ, I repeat, is faithful over his Father's house or household, that is, as just explained, over his own household the faithful. So entire between him and the Father is the unity of will and act, as far as respects the faithful, or the house of God, that in allusion to them, that is, in allusion to the faithful, Christ said, "all mine are thine, and thine are mine."

Seeing then that our Leader is so much superior to Moses, and that our calling out of captivity is not like that of Moses to an earthly, but to an heavenly inheritance, apply effectually to your own case what the holy spirit said by the mouth of the Psalmist,—
 "to-day if ye should hear his voice"—apply it to your own case this day—for in Christ ye have heard his voice—apply these words of the spirit; "harden not your hearts as did your fathers, when they, at a memorable period, bitterly provoked me in the wilderness, where .. they made trial and proof of me, and where they saw my works forty years; therefore, I .. was incensed with that generation, and said, their error is always wilful, it is the error of their hearts, they have not known my ways: wilfully ignorant of my ways, my long-suffering, their hearts are become impenetrable to my goodness, and their ears deaf to my voice ..

so I swore in my wrath, never shall they enter .. into my rest."

Apply this day these words of the spirit to .. yourselves. See, brethren, that there be not in any one of you a wicked heart of faithlessness, that is, a wilful faithlessness of spirit, standing off from the living God, wilfully deaf to his voice. But exhort one another every day, .. even unto that (the just recited exhortation) by which each is called this day, that is, even to the full effect of that calling—it is urgent. Our calling, which answers to the just recited words of the holy spirit, admits of no delay; our calling, which I have before mentioned as pointing not to a temporary rest, or establishment in this earth, but to a rest, to an inheritance eternal in the heavens is a calling which, corresponding with the words of the holy spirit just recited, the language being "this day," is most urgent: exhort one another this day, every day, lest, by the deceitful and silent approaches of sin, a hardness of heart steal imperceptibly upon you.

We must never on this earth, so deceitful is the operation of sin, consider our salvation as safe. For our participation of Christ, that is, .. our salvation as sons of God, is conditional on our preserving firm unto the end the beginning of that which made us sons, that is, the

spirit of faithfulness into which we have been baptized or pledged, the filial spirit which was in Christ, that faithful spirit which was the substance of, or which realized our pledge.

This serious truth, namely, that they who .. hear the voice of God inviting them to his promised rest, if they harden, through want of mutual exhortation, their hearts and provoke him bitterly, will never reach that promised rest, will not ultimately be partakers of Christ; this serious truth is contained in the recited language of the Psalmist, in his saying: "to day, if ye should hear his voice, make not your hearts hard and insensible, as at the memorable period of bitter provocation."

Some indeed who heard his voice did bitterly .. provoke him, but it will be objected, not all that came out of Egypt through Moses: Joshua and Caleb were exceptions. But, I .. ask, (and my present argument remains equally strong, for Joshua and Caleb did enter, not indeed into the eternal rest of God, but they did enter into the promised land,) with whom was he offended forty years? Not with Joshua and Caleb; was it not with those who sinned, whose carcasses fell in the desert? And to whom but .. to the disobedient did he swear, that they should not enter into his rest? We see then that .. they could not enter on account of their faithlessness.

Collating these serious facts with the language of the Psalmist, to-day if ye should hear his voice, harden not your hearts, as at the memorable period of bitter provocation, and making the application to ourselves, there is sufficient ground to assure us ; that we likewise are made partakers of Christ, are called to our rest, to our inheritance conditionally ; and that, if we fall off from the living God, if we are disobedient, if we keep not our spirit of faithfulness firm unto the end, we likewise shall not be able to enter into our rest, our inheritance.

There is then serious ground of apprehension, lest, with the promise of entering into his rest still in reserve for the people of God, some of you, failing of the condition, be judged wanting. For the glad tidings of a rest have .. been communicated to us as they were to them, but there being no spirit of faithfulness in their hearts, to mingle with the spirit of the communication, no profit resulted therefrom. There is then serious ground of apprehension. For .. our entrance into rest, is the entrance of those who persevere, not of those who were faithful once, or of those who are faithful now, but of those whose permanent character or habit is faithfulness, those in whose favor, at the time when they enter into that rest, it shall be found

written in the Lamb's book of life that they were faithful.

Mark, the strength of God's rejection of all others, "so I swore in my anger, never shall they enter into my rest."

Here an objection is raised among you, that the rest promised to the people of God, some of them did enjoy. For Moses called Joshua, and said to him, before all Israel, be manly and strong, for in the sight of this people you shall enter into the land which the Lord swear to give to your fathers, and you shall inherit it with them.

But mark the terms* of the promise, "my rest," God's rest, and truly the rest of God was a rest from creating the world, the work of creation being done; for in another part of holy writ, the holy scripture hath spoken of that rest, which strictly speaking is the only

* Enlightened reasoners—knowing the description of people with whom St. Paul is contesting, the verbal niceties and minute distinctions upon which they delighted to raise an argument, and that the readiest way of producing conviction is to argue successfully with an opponent in his own way—knowing likewise that it was his policy in matters indifferent to become all things to all men—instead of fastidiously criticising him for the species of argument, to which the peculiarity of his opponents often reduced him, will admire the wonderful ingenuity and acuteness with which in every instance he accommodates himself to the mind of the people upon whom it is his object to produce a favorable impression, and thereby to open a road to their hearts as well as their understandings.

rest of God. Speaking of the seventh day, the expression is, "and God rested the seventh day from all his works." Now having recited that passage, I come again to this expression, "never shall they enter into my rest," on which taken with what I have just recited, I ground the ensuing argument: that expression being fatal to the position you maintain, viz. that the rest of Israel was realized under Joshua; that expression, I say, being fatal to your position, and considered too to be fatal by the holy Psalmist.

For not only do the terms, my rest, God's rest, imply the application of the promise to a rest different from that which Joshua and the people with him inherited, viz. a rest permanent as the rest of God, but—seeing a fair conclusion may be drawn from those terms, that a rest still remains for some to enter into it, and that those who first received the glad tidings thereof, did not enter into it on account of their disobedience—the holy Psalmist at a period much posterior to that in which you suppose the people of God to have entered into their promised rest, used the words which I have before recited, and to which I again call your attention,—words that point to a definite period, "this day," saying, after so great a lapse of time since the age of Joshua, saying, "this

day," (it is the very expression) "this day, if ye should hear his voice harden not your hearts."

I point out this remarkable expression, because it is fatal to your objection, namely, your objection that the promised rest took place under Joshua, and those that were with him; for .. if Joshua established the Jewish nation in the promised rest, then could not the holy scripture speak, (as I have just shown it did speak,) of another day of rest, posterior to that when Joshua and his followers entered into Canaan.

Truly, then, there is still, for ought that .. Joshua and his followers may have attained unto, and upon which your nation would fondly build its permanency, there still remains to the people of God a sabbath, a rest corresponding with that of God when he rested from his completed work, the creation of the world. .. For the nation or individual who enters into God's rest, even such nation or such individual rests from his works, just as God rested from his: and did Joshua or any of his successors, or has the Jewish nation yet enjoyed such a rest?

We should then earnestly and industriously .. endeavour to enter into that rest, lest any one fail by the same rebellious demonstrations of a faithless spirit. For the word of God, or medium of God's communication with man, Jesus Christ, is a word, that giveth life. If it find that

spirit within us, with which it can mix or agree, its fruit is unto life eternal. The word of God, as it may be read in the conduct and death of Christ, is the true test of all sincerity. The philosopher may argue on points of right and wrong, and the Jew may wrap himself up in his privilege, till both the one and the other, blind to the true God, may fancy him equally blind to them. But the church of Christ, seeing the word or will of God in the conduct of Jesus, find in him the living test of sincerity, before which faithlessness cannot stand for a moment. The word of God written on the cross of Christ in characters of eternity, is an efficient test to all the members of the church; it cuts sharper than any two-edged sword, and penetrating even to the division of the life and the spirit, that is, of the faithfulness of the church, or its internal principle of spiritual thought and action; and of the joints and the marrow, that is, of its external organization and efficacy. The word of God, I say, is thus an efficient test to all the members of the church, to the discernment or detection of their most hidden and dearest thoughts and desires; those of the heart. The faithful can never, like the philosopher or the Jew, argue away the impression that the eye of his judge penetrates to the bottom of his soul; he knows that there ..

is no single structure in the church, in that edifice, which its master-builder erected, that can ever be withdrawn from his all-pervading eye; he knows that no blemish or defect can escape him; he knows that the whole church with all her members lies naked and desected, like a victim under the searching eye of her high priest; he knows that her high priest, the minister of God's mercies to her, he with whom we have to account, is a searcher as well as a purifier of the heart.

Holding, therefore, or professing an exalted .. high priest, Jesus, who passed through the heavens, an high priest under whose eyes all our blemishes are instantly detected, let us hold fast, or be immoveable from our consistency with such profession.

For what we have seen in him, the trials .. he encountered, the real death he suffered, assure us that he is most intimately acquainted from experience with all our infirmities. Our high priest is able to enter into all our feelings, and knows their inadequacy as a palliation for disobedience; having himself experienced them all in exactly the same manner and degree, and yet having been without sin.

Let us therefore, assured of our possessing .. the same powers that he possessed, assured that he was a man in all respects like ourselves,

and therefore that we may if we act in the same spirit, do the same things that he did, let us go up with confidence of a blessed issue to our endeavours, knowing that in common occurrences there is nothing above our natural strength, and that in extraordinary emergencies, if above our natural strength, we shall be ministered unto even as Christ was ministered unto, that if God tempt us beyond our strength, he himself will make a way for us to escape. Let us go up with the courage of sincerity, without the intervention of priestly aid, or carnal purification, to the throne of God's grace in the confidence of God's favor; for if we proceed with the faltering timidity of a divided heart, we are not worthy of Christ: let us follow with that boldness which is the spirit of faithfulness, and which assures success; let us follow Christ in his own spirit, in order that we may receive from God, as he did, pity or help, which they who put their hand to the plough, without looking back are sure to receive in the time of need, as Christ did when he prayed in his difficulties and was heard; let us I repeat thus follow Christ with confidence, in order that God, pleased with the fidelity of our spirit, may practically pity us in our difficulties, and that we may find his favor ever seasonable, a never-failing encouragement on every occasion.

I draw these practical conclusions from the universal proposition with which I commenced my epistle, namely, that Christ is heir of all the promises. Now if he is heir of all the promises, he is the everlasting high priest after the order of Melchisedec, the promise of such a high priest having reached its full accomplishment in no other but him. His capability of or fitness for that office, results from the proofs I have given, that he was in all respects a man; and I have incidently pointed at and dwelt upon the moral influence, which his participation of all our infirmities, ought to have upon our spirit and conduct, just as it was intended in the levitical institution, that the purity of the priesthood, like the holiness of the first fruits should communicate itself upon the whole mass, and that God through them, should sanctify to himself a people peculiar to himself and zealous of good works. It was necessary in order to arrive at my moral or practical conclusion, that I should prove him in his humanity, as well as in his divine appointment as heir of all the promises, intitled to take upon himself the office of our high priest, for otherwise, you who have been so long accustomed to human high priests, would not so easily recognize him in his office of sanctification, and would fail to derive the

purification and sanctification, indispensable to those, who seek acceptance with God through and by him. You naturally expect, that a high priest should have all that your national experience has been accustomed to in those who have exercised that office, and it is therefore, that I have shown that Christ was humanly qualified as well as divinely appointed.

For a high priest, of a nature distinct from .. the nature of man, would be repugnant with your experience and expectations, every high .. priest being participant of the flesh, being taken from among men, being accessible to the same measure of feeling with men, that is, with the ignorant and erring, and appointed for men, that is, for the ignorant and erring, (for ignorance and error is, at least under the old dispensation, inseparable from human nature,) every high priest, I say, is appointed for men, that for them, in matters relating to God, he may offer gifts and sacrifices for sins, to save them from the condemnation of the law. God, on the one hand, and the people on the other, are the original agents in the salvation of the Jew. The high priest, absolving the people, and offering their gifts and sacrifices, is a mediator or representative of both parties, and salvation being the result of what is represented in him, viz. the goodness of God in the

peoples absolution pronounced by the high priest, and the obedience of the people in their gifts and sacrifices offered by the high priest, the high priest is mediately the cause of their salvation, that is, of salvation to all those who obey him as God's representative, to all those who bring the gifts and sacrifices which he will consent to offer, the gifts and sacrifices, of the full efficacy of which he gives them a living assurance in his own acceptance as righteous before God : he is taken from among men to exercise his office before God for the ignorant and erring, in order that, being as a man ignorant and erring himself, and yet, through the appointed means, in favor with God, the ignorant and erring, seeing in him the efficacy of the appointed sanctification, may trust for, and partake an equal efficacy upon themselves.

On this account, to produce this consolatory .. persuasion among the people, it is necessary for him to make as it were an open display or profession, how precisely he is embarked with them upon the same bottom, and with the same hope : it is necessary for him as for the people so likewise for himself, to offer sacrifice for sin. And no one taketh this honorable .. office upon himself, but he that is called by God, even as Aaron was called.

Thus far have I set forth in detail, what your rational experience teaches you to expect in a

high priest, and I maintain that Christ, who is heir of all the promises does fully meet and satisfy such expectation.

No one taketh upon himself to be a high priest unless he be called by God, even as Aaron was called. So Christ likewise glorified .. not himself to be made a high priest, but he who said to him, "thou art my son, I have this day begotten thee." In another place he .. speaks to the same effect, "thou art an everlasting priest, of the order of Melchisedec."

Thus was Christ called by authority, in conformity with your expectation on this point, to his office; and as I have proved, he fully meets you on the other point of your expectation, I mean his humanity. For* in the days of his .. flesh, though a son, he learned obedience from what he suffered deprecating—like us ignorant and erring mortals, with the utmost urgency of prayer to him, who was able to save him from death, deprecating—even with powerful exclamations and tears—impending death; and being heard—for nothing that ever fell from his lips fell unheeded by his heavenly Father—but heard from his anxious piety, that is, heard, not

* "For he" instead of "who," the effect I think is the same, and the meaning much clearer: I have in several other passages adopted a similar change of form for the sake of perspicuity, where it seemed to carry with it no material sacrifice of the sense.

to the intended effect of his anxious piety, heard to a very different effect from those human, natural, and right prayers of fear, which human weakness poured forth to him who was able to save him : he learned, I repeat, from what he suffered, obedience to his Father, or became experimentally acquainted with the possibility, as well as the difficulty of obedience to God from personal experience, from actually, in spite of his prayers, suffering death. And thus .. being made perfect, perfect as a representative of human obedience, he became, in a corresponding sense with that in which the same expression is applicable to your high priest, a cause of salvation to all those who obey him, that is, to all who bring to God the only gifts and sacrifices which he will consent to offer, the only gifts and sacrifices of which his conduct and death are the type and model, and of the efficacy of which his glorification or acceptance as righteous before God are our perfect assurance. He became a cause of salvation to the faithful, perfected by his sufferings in his representative character of man, already by prophetic designation perfect in his representative character of God, having been declared or announced by God a high priest after the order of Melchisedec.*

* I think it my duty to caution the reader. The subject is of very grave importance. I have endeavoured to give clearness and

As a man he has shown us what we can do, and what we ought to do; as a man he has shown us the way to become pure in the eyes of God, having exhibited the only sacrifice for sin which God will accept, namely, the sacrifice of an unimpeachable fidelity; he has become to us in effect an everlasting high priest, he has for ever abolished the use or necessity of an interventional high priest; we are reconciled, we are pure, we are accepted as righteous, if faithfully, and so long as we continue faithfully, pledged to be one in spirit with him.

He is made a high priest, not by a carnal commandment, but by the power or effect of an endless life, by the inference, inseparable

consistency to a very intricate passage, and I think I have succeeded. Certainly my own mind is *perfectly* satisfied. But I must warn the reader that here I have been availing myself freely of my character as an illustrator. Illustrative matter I consider myself at liberty to apply wherever there is obscurity, and the only restraint I put upon myself in the use of such matter, is to take care that it be never inconsistent with any part of the apostle's writings. Though the closest investigation will not, I think, discover that I have here omitted, or slurred over, any thing; or been wanting in an industrious and anxious scrupulousness to give full weight to every word in the original; yet I must caution the unlearned reader, that some of the illustrative matter will not be found in the original text. The same observation it will be said applies to the greater part of this book,—granted; but in no part of this book does the importance of this subject call upon me more seriously to put my reader upon his guard, and to warn him that in every part of this book I write under a deep sense of my own liability to error, and that he must receive my illustrations with all the caution due to such important subjects.

from the fact, of his being invested with eternal life, and being therefore the only person who is qualified for that priesthood which was to be everlasting.

In the appointment of him by the effect or force of the prophetic expression there is truly an annulment of the commandment going before, for the weakness and unprofitableness thereof; he is made in effect our high priest by an annulment of all the requisitions of the former institution, being named by God an everlasting priest after the order of Melchisedec; he being named, who is of a tribe of which none, according to the law, gave attendance at the altar, whose ministering therefore, as there is nothing in the law to shadow forth its formal reality, consists not in formal act, as if he really had exercised, or does exercise the office of a high priest, but in spiritual effect, he having proved in his own person, that man has all the advantages freely given him, which the Jews have hitherto obtained through the intervention of a high priest, and that the office therefore of high priest is useless; the faithful, those who faithfully follow him, being accepted as righteous, without the necessity of any interventional course, there being none such which Christ could actually celebrate not being of the Levitical tribe, and therefore none such shadowed forth for him by the forms of the law.

All this respecting the spiritual meaning of Christ's high priesthood I should forbear to press upon you in this place, for your opinions respecting a carnal priesthood and carnal purifications, are what I have here been taking most pains to meet and satisfy. Concerning Christ, as our priest after the order of Melchisedec, there is much to say, which in its plain and full explanation to your understandings would be difficult or offensive, slow as you are to catch the words of a doctrine repugnant with your habits of thinking.

For,* when it might be expected, considering the time you have professed to belong to the school of Christ, that you should be teachers; you again stand in need that we teach you some things that are the commencing elements of the word of God, (as if ye had no reason or understanding to qualify you for the exercise of that freedom of thought and judg-

* The καὶ before γὰρ and the καὶ before γινώσκετε have in my construction a sense somewhat approaching to the usual one; 'both' for the first καὶ and 'and' for the second. This note, considering how sparing I have been of notes, it may be thought might have been spared; but it is intended as a hint to the reader, that in very many instances, where upon a cursory view he may think some particle, or apparently insignificant word, has been entirely neglected, he will generally upon a closer inspection find that I have some how or other endeavoured to give it its full weight, or to indemnify it by some equivalent turn of the contiguous phraseology.

ment, which constitutes a vital distinction between the old and the new dispensations, as if you could bear only water or the simple words of God, like the Jews who were strictly bound by the letter, as if ye were not to be trusted with wine, or with that which implies the judicious application of reason, to the simple element of the word,) and not only do ye stand in need of being taught again the first principles of our religion, but even those principles must be selected to suit the weakness of your spiritual constitution, you are become such, that we find it necessary to feed you with milk; having no manliness of mind, you cannot digest what is solid; when we open to you the clear and full explication of what we mean in calling Christ our high priest, we are upon a subject which it is very difficult to make you understand, a subject from which your prejudices revolt.

For all who partake of milk at the hand of .. our ministration are the inexperienced in the word of righteousness, the infants as it were, those to whom we are forced to show that the new dispensation is not inconsistent with those written words of the law and the prophets, to which they have been accustomed, whom we are forced to indulge even with external forms and ceremonies, consistent with their habits and

prejudice; in discoursing with whom our very language and arguments must savour of the letter and practice of the law to obtain access to their understandings. All those whom we are feeding with milk, with the only food which they can bear, are such as comprehend not the word of righteousness, God's righteousness, that righteousness which has nothing to do with any thing done by them who serve at the altar, which wants not the aid of sacrifice, or the intervention of a high priest to recommend it to the favor of God.

But for those who are grown up to manhood .. as followers of their perfected leader, for those who have acquired a firm habit of mind, who are perfectly weaned from prejudices, whose perceptions are cleared and disincumbered for action, whose minds are fitted to discern between good and evil, for them we have solid food.

Wherefore leaving that word of Christ, that .. manner of proclaiming the blessed message of God, which Christ brought from his Father, that cautious leaning to, and compliance with the habits of an infatuated people, which was adopted at first, when Christ judged it expedient to look to your nation chiefly, and to make admission to the blessings of the new dispensation, answer to, or conform with the customs

and ideas of a people, who had lived all their lives under the old, a manner of teaching which consisted of oblations. and laying on of hands, forms taken from the ceremonials of the law, to meet your ideas and conciliate your antipathies, while you retained an affectionate attachment to the expiring dispensation, forms which it was expedient to adopt as a foundation or beginning in order to prepare you to sustain the superstructure intended to be raised,—leaving these things let us be carried forwards to the consummation of our work. Let us not be occupied in again laying a foundation, making a second preparation for the superstructure.*

The superstructure is repentance from dead works, and faithfulness to God—on the part of man, signified in those ceremonials: a raising up of the faithful from death,† and an eternal

* The Vatican Manuscript has διδασκῶν, and if I may be allowed to include διαντιστάμενος διδασκῶν ἐπιθετικῶς χρίμας in a parenthesis, the passage will bear the construction I give it, which agrees so well with the subject and context, that I cannot prevail upon myself to admit any other. One objection is the position of the words in the parenthesis, which perhaps should follow either καταβαλλομένοις or αἰώνιον: but possibly they were thrown into that position to mark the distinction which I have made between the words that proceed, and the words that follow them.

† This acceptance and resurrection of the faithful constituting the subject of the glad tidings committed to the apostle, by no means imply that there is no resurrection of the unfaithful. St. Paul in his speech before Felix, to which Mr. Bloomfield very properly refers, holds the doctrine of a resurrection from death ζῆσαντες καὶ ἀδικῶν,

judgment or decree, by which the faithful are accepted as righteous—on the part of God, signified also in the same initiatory ceremonials, which ceremonials are but Levitical shadows borrowed from the Levitical institutions, and very significantly illustrative to the Jewish convert of that newness of life and favor of God, which are the substance, reality or superstructure of the new dispensation.

Let us then leave these foundations or beginnings, and go on to raise and perfect the superstructure proposed.

And this we will do if God permit, if God .. permit, I say ; for perhaps—now that for the time ye ought to be teachers—if ye are become faithless disciples, he may not permit. Christ said to the seventy, “whosoever shall not receive you nor hear your words, shake off the dust of your feet:” “when they persecute you in this city flee you into another.” When one city proves unworthy, it is my practice to go to another. Even Corinth, of which I have boasted as the seal and crown of my apostleship, when I had reason to doubt her fidelity I refrained from visiting, and when the Jews at Antioch spoke against the things we said, contradicting and blaspheming, Barnabas and myself said, “it was necessary that the word of God should first have been spoken to you, but

seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, for so hath the Lord commanded us," and when we left the Jews of that city, we shook off the dust of our feet against them. This course pursued by us in our ministry is accordant with the will of God.

Willing therefore as I am to discourse to you freely and fully on the glad tidings with which I am commissioned, it must still depend upon yourselves, whether my wishes be permitted to take effect. If ye are really fallen off from faithfulness, from newness of life, God may forbid me. At least it is certain he will never permit a renewal of those ceremonials in your favor, which were graciously conceded to the peculiar predicament of your nation : it is impossible at this period of the church, that we by his permission should be employed about those initiatory forms. The church is now carried far above its foundation. The edifice itself consisting of change of life, and faithfulness on the part of man, acceptance and the gift of life on the part of God, must now engross our undivided and grateful attention.

You were, you know, pledged by baptism as new creatures, or made sons of light, as being one with him, who is that light which is come into the world ; and you tasted the blessedness

of those glad tidings of salvation, which that light hath opened up to you—you pledged yourselves to be, or were made, partakers of a spirit of holiness, of that spirit which was in Christ, and you tasted the good word of God; you tasted the happiness of knowing that you have a father in heaven who loves you, you saw the miraculous manifestations of the spirit which, belonging to, or coming from a spiritual and future world, are an earnest of our immortality, and you tasted, you fed upon them in your heart with fidelity and love.

These are the realities shadowed forth in the ceremonial of your baptism, the superstructure erected upon that foundation, and, if ye are fallen off from these, it is impossible that a ceremonial which was modelled with a particular and indulgent view to your habits, opinions and recollections, but which has been converted by your faithlessness into a mockery and an insult upon him whose sufferings it commemorates, should be allowed to be again profaned. Indeed it is probable that God will not permit us to proclaim in any way his blessed embassy among such a people. "Give not," said Christ, "that which is holy unto the dogs, neither cast your pearls before swine, lest they trample them under their feet and turn again and rend you."

But I trust ye have not fallen off. We hope better things of you brethren. Let us go on then from ablutions, and laying on of hands, to that of which those initiatory offices are your foundation. Having risen above them, having passed from weakness to strength, elevated on the strong wings of faithfulness and truth, go on in your flight to immortality. If ye fall, we shall not be permitted, to tempt you to a second flight, to win you again from your prejudices, we shall not be permitted to repeat the allurements and compliances, which are fit only for the weak, the timid, and the inexperienced. We must not be employed by baptism, in again renewing you from the foundation with a view to the superstructure—repentance, or newness of life. This would argue the insufficiency of what Christ has done, it would be to crucify again the son of God, it would be to him, the ungrateful return of making all his sufferings, and this were more painful to him than a second crucifixion, as far as you are concerned useless.

We must not I say be thus employed. The object of those initiatory ceremonials is to introduce you to an influencing knowledge of Christ, to a practical assurance that God loves you; which assurance necessarily induces in a faithful heart sorrow for having done any

thing that displeases God—if having reached that assurance, having been fully convinced by the testimony of Christ's death into which you were baptized, that God loves you, if having reached this assurance you fall back, we must leave you. Those who prove themselves thus unworthy of God's favor, who judge themselves as it were to be unworthy of everlasting life we must leave to God. You who once enjoyed the light of heaven, and tasted the blessedness of breathing the wholesome air of truth, you who participated the pure spirit of holiness, tasted the good word of divine love descending like the dews of heaven, felt its invigorating power, upon whom the sun of hope shed its influence, if you, thus under every favorable circumstance, have drooped and fallen, there can be no principle of life within you, and like your devoted city, you are only fit to be cast into the fire.

For the land which drinketh the rain that descends liberally upon it, the element as it were of vegetable life, like the waters of baptism, and bringeth forth the herb that is acceptable to those, for whose use, the husbandry of the labourer as well as the fructifying influences the heavens have been bestowed upon it, receives blessing from God, but that which produces thorns and brambles, is rejected as unprofitable,

a curse awaits it; its produce the tribute or return it makes to them for whom it has been cultivated is so far from acceptable, that it is consigned to the fire.

But, brethren, though I speak thus, though I .. point to the hopeless prospects of those who halt or fall back on the road to perfection, though I name the curse that awaits the unfruitful, I trust for a happier issue to your labours, and that you will ultimately, by God's favor receive the crown of salvation, I am but endeavouring to bind up your courage, that you may prove equal to your existing or approaching trials, but I am confident of the result in your favor.

For God will not suffer those who love him to be tempted beyond their strength, or if he do, he himself will make a way for them to escape. He is not unjust, he has not forgotten .. the love of him, the devotion to his honor which you evinced by your services to the holy.

But I much desire that every one of you .. may earnestly persevere in the same faithful exhibition of love to the last, with that spirit which belongs to, or is inspired by the ample sufficiency or plenitude of the hope, that is set before you, its ample sufficiency as an impelling motive to bear you through this sea of

persecution, with which you are now struggling. I earnestly desire that none of you may .. relax, but follow closely the steps of those, who through faithfulness and long-suffering, though despoiled perhaps of their earthly inheritances, are becoming inheritors of the promises.

I point your attention to the certainty of the hope, that is set before you : God seems to have shown almost an anxiety, that this hope should be made unquestionable. For in making .. the promise to Abraham, since there was no greater by whom he could swear, he swore by himself. "By myself have I sworn," said the Lord, "for because thou hast done this thing, that in blessing I will bless thee, and in multiplying I will multiply thy seed, as the stars of heaven, and as the sand, which is upon the sea shore, and thy seed shall inherit the cities of their enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice."

And thus Abraham, having patiently and perseveringly waited upon God, enduring much more poignant anguish, than has yet perhaps befallen any of you, even the sacrifice of his son Isaac, and still trusting in God, though ordered to do an act, which should apparently blight all his prospects, thus, I say, Abraham by his persevering endurance obtained the promise, even its confirmation by an oath.

And as there was no greater by whom God could swear, he swore by himself, for men .. swear by a greater than themselves, and the oath for confirmation precludes all debate between man and man. To which end, and wil .. ling to afford the most abundant demonstration to the inheritors of his promise, of the irreversible character of his determination, condescending to their habits of thinking and acting, in order to impress their minds with the stronger conviction, he assured the inheritance with an oath, he concluded, in gracious conformity with human custom, all debate or controversy upon that subject by an oath.

That we, accustomed as we are to such species of confirmation, seeing God, so anxious as it were to obtain our confidence submitting to that end to what is so beneath his Majesty, having our doubts and fears dispelled even by God himself with the same solemnity as is customarily exacted between man and man, having not only the pledge of his word, but of his oath likewise, might evince a faithfulness in some degree corresponding with the condescension that has purchased it, that we, strong in the strength of two irreversible bonds, by which God in his unparalleled condescension has precluded the possibility of deception, might have an encou-

agement and support equal to every emergency.

That we might confidently take refuge in, .. and hold fast to the hope that lies before us. A hope, that is our anchor of life, a hope that is certain and firm, a hope that we contemplate with the exultation of the Israelites of old when they saw the arc of the covenant going into, or carried within the veil, a hope that is reserved for us in heaven, whither Jesus is gone for us as our precursor, to open up to us the way, and by his example and glorification to lead us on to glory, being in effect made an everlasting priest, after the order of Melchisedec, that is, having for ever done away with the necessity of any intervening priest, or sacrificial ceremony to recommend us to the favor of God.

For we likewise, if we persevere unto the .. end, shall by Jesus Christ's faithfulness, or by a faithfulness which we have learned of him, though like Christ not belonging to a tribe that ever gave attendance at the altar, obtain access behind the veil, even to that arc which contains the title deeds of our inheritance, the arc of God's truth, the arc which contains the promise and the oath of God: even we who faithfully follow our glorified precursor shall likewise be made priests and kings unto God.

I have expressed my strong desire that every .. one of you may persevere unto the last, exciting your zeal and confidence by naming the high solemnity with which God has confirmed his promises ; and I have drawn your attention to him who has gone before you, who, as your precursor, is gone with favor into the presence of our God, being invested, without the intervention of any Levitical consecration, with all the privileges of a high priest. I exhort you to divest yourselves of your prejudices in favor of the forms, customs, and offices to which you have been habituated, and to recognize no sanctification but that of repentance and faithfulness to God, and no high priest but him who is risen from the dead, and in whom you have seen accomplished God's eternal judgment or decree, by which he has pronounced righteous, or as acquitted from condemnation, all those who love him. I exhort you to place full confidence in such a high priest, who in dignity and value is far above the successors of Aaron, to whom you still adhere with a national partiality.

For he remains a high priest for ever : he is as Melchisedec, who was king of Salem and priest of the most high God, who met Abraham returning from the slaughter of the kings and blessed him ; to whom moreover Abraham ..

apportioned a tenth of all his spoil; whose name, by interpretation, signifieth king of righteousness, who also had the additional title of king of Salem, which signifieth king of peace: who was without father, without mother, without genealogy, having neither beginning of days, nor end of life, but who was in all these respects likened to the son of God, whom in the prophetic and allegorical application of the account history has left of him he is made to typify; for the son of God is son by unity or similarity of spirit, and entirety of affection; as son of God, he can have neither father nor mother, nor genealogy, nor beginning, nor ending of life; the commencement of his existence as son dates, (if such an expression were possible,) from God's decree of acceptance in favor of all who love him, which decree is from everlasting; he can have neither beginning nor ending of days, according to our conception of birth and death. Christ, a high priest after the order of Melchisedec, the son of God, to whom Melchisedec was made like by prophetic application of the historical record respecting him, has a priesthood to the perpetuity of which the mortality of human nature forms no obstacle. He is distinguished infinitely above Aaron, whose genealogical successors you reverence so superstitiously: he is

distinguished by all the particulars just enumerated, which raise him far above your national priest, and which—whereas they are necessarily of a temporary—point to him as of an eternal priesthood.

You rest upon the privilege of the sons of Levi to take tithe of the people, you consider that privilege a standing and unanswerable testimony in their favor.

But behold what a testimony Melchisedec.. had. Behold how great he was to whom Abraham the patriarch, besides paying him the deference of receiving his blessing, afforded the testimony of his greatness you so highly estimate, giving him the tithe of the spoils.

And they, you continue to object, the national priests, being of the sons of Levi, receiving the office of attendance at the altar, are authorized legally to take tithe of the people, that is, (and herein lies the point of your argument) to take tithe of their brethren, even though they are the issue or descendants from the loins of Abraham.

But Melchisedec, deriving no genealogical.. qualifications from among them, from any of the Levitical pedigrees, but deriving at once his privilege from God himself, took tithe of a much greater than the brethren of the Levites, than the descendants of Abraham, he took

tithe of Abraham himself, and he blessed him that had the promises, and without dispute the .. less is blessed of the greater.

And here, that is, in this priesthood which .. you would still uphold, men receive tithes who die, but there, that is, in the instance of Melchisedec, he received tithe of whom it is attested that he lives.*

And, (if I may be allowed so bold a figure .. of speech,) Levi himself who received tithes of the people, of his brethren, of the descendants of Abraham, was through Abraham subjected to the payment of tithe, as being in the .. loins of Abraham when Melchisedec met him.

You contend that the people are perfectly sanctified by the Levitical priesthood.

If then the perfect communication of righte- .. ousness is through the Levitical priesthood, (for it was with a view to such consummation that the people had the law imposed upon them,) if such consummation is through the Levitical priesthood which was of the order of

* There cannot be a doubt, I think, that there was some fuller account of Melchisedec, and perhaps some further prophetic adaptation of his history to which St. Paul referred, than what we find in the canon of holy writ, something like the story of Jannes and Janbres, well known and of high authority among the Jews. St. Paul in another place refers to what is supposed to have been a hymn, sung by the early christians, and he even quotes from a heathen poet in more places than one.

Aaron, what necessity for appointing another priest to be named of the order of Melchisedec, and not of the order of Aaron? If the first priesthood of the order of Aaron effected that perfect sanctification of the people, which you will acknowledge is necessary for their acceptance with God, to transfer that priesthood were an injustice of which the God of all this world is incapable. It is upon the incompetence of that priesthood to accomplish what was necessary to be accomplished, that the justice of a transfer is grounded. For a transfer of .. the priesthood being made from necessity,* the transfer becomes also from law, that is, not only necessary, but also equitable, and the transfer has accordingly been made.

That it has been made is obviously manifest,† .. for he, to whom the words of the spirit apply, "I have made thee a priest after the order of Melchisedec," is a member of another tribe

* With this construction, in which all the liberty I am aware of taking is the ablation of the comma before ἐξ αναγκης ; νομος not being referable to the Jewish law, but rather to general equity, is without the article, the μεταβολη should have the article with my construction, but so should νομος with the common construction, therefore as in either case strict rule must be departed from, the subject and context should be our guides.

† I consider the προηλθον of the 14th verse as understood before εφ ου γαρ, or rather the sense to be much the same as if the 14th verse had preceded the 13th.

than that of Levi; of a tribe from which no man officially attended at the altar. And our .. Lord has sprung from the tribe of Judah, to which tribe Moses said nothing respecting priesthood, that is gave no authority to attend officially at the altar. And it is yet more un .. questionably manifest if you contemplate him as a priest that has arisen similar to Melchisedec, who was not a priest according to, or under .. sanction of a law of carnal injunction, that is, a law whose precept gave the priesthood a certain durability by annexing it to a carnal succession in a particular tribe, but who was a priest according to the power of a life indissoluble, that is, a priest whose title to the office was established, and the durability of the office provided for, by his declared investiture with immortality.

The liability to death disqualifies the Levitical descendants; and Christ's resurrection from the dead points to him as alone competent to the priesthood of Melchisedec: for the spirit .. beareth witness to the eternity of the priesthood of Melchisedec, the spirit beareth witness as thus, "thou art an eternal priest of the order of Melchisedec, or thou art an eternal priest as being a priest of the order of Melchisedec."

There is then beyond all question a transference of the priesthood, (for indeed, the prece ..

dent injunction as to a priesthood of a carnal succession in the Levitical tribe is put aside on account of its weakness and inutility, its weakness inasmuch as it depended upon the permanency of the succession in a tribe liable to all the casualties and the corruptions of the flesh, its inutility inasmuch as it could never make the comers thereunto perfect, the law .. having completed nothing,) and there is an introduction of a better hope, which does every thing, a revelation of the love of God to man, by which we draw near, by which we are encouraged to draw near, not to the priest as our intervector with an offended God, but to God himself: this revelation of the love of God to those who are of a faithful spirit does every thing, it perfectly sanctifies or purifies not the flesh, but the heart.

Again, inasmuch as he was appointed not .. without the sanction of God's oath, which sanction was never granted to the Levitical priesthood, in so far we have an argument that he is a better hope, the ground of a better hope to us than the Levitical priests, that he was made to us a surety of a better covenant than they, since authority has been given to him with so much more earnestness and solemnity by God, for they were made priests without any oath on the part of God, but he with an

oath, by the spirit, that prophetically addressed him. "The Lord swear, and he will not repent, thou art an eternal priest of the order of Melchisedec."

Again, with respect to them, there are many .. made priests in succession, as death is an impediment to their permanence, but with respect .. to him, as he remains for ever, he is invested with a priesthood that knows no succession.

Whence it follows he is able to do, what the .. Levitical priests could not, being eternal, while they were only temporary; he is an eternal security to us of the favor of God, and is able to communicate to us, us who are by faithfulness one with him, the most perfect and perpetual acceptability before God, he is able in the most perfect manner to save those, who approach God through him, that is, as members of him through faithfulness, he is able to do this, not as the Levitical priest, by formal and ceremonial intercessions which is a transient act applicable to the instant, and requiring a constant repetition, but by a far more effective and permanent species of intercession, namely, by in effect identifying with himself before God all the faithful as members of his body, by assuring the faithful, that they have direct access, and that for ever into the presence of their Father and his Father which is in hea-

ven. Thus super-eminently is he distinguished from the Levitical priest; they mortal, and able only to make a transient intercession applicable to the instant, he living for ever, and in effect making an intercession for us that never intermits, or which is the same thing having given us a security, which cannot be questioned, that the faithful, by God's eternal decree in their favor are so intimately, as to their eternal interests and the estimation in which they stand with God, identified with Christ, as to have become like him sons of God, kings and priests unto God, and needing no further sanctification before him, than that, with which true faithfulness, the faithfulness which was in the first begotten, sanctifies all the seed of Abraham.

What intercession with God can the faithful have so effectual, as Christ perpetually seated in his presence, to conform themselves with whose image they have given to God the most solemn pledge; for such a high priest sheds a beauty and a glory upon us, even in the presence of God; such a high priest, whom we are pledged to imitate even unto death if required, such a high priest thus interceding for us, thus in effect making us our own intercessors, becomes us, is honorable to us; for so intimately by the goodness of God are the faith-

ful identified with Christ, that his honor is our's, and our honor is his.

It becomes us then, I say, it is honorable to us as members of him, to have such a high priest, holy, without sin, without spot, from whom the whole body of sinners stands separate and as sinners incapable of membership, who is made higher than the heavens: such a high priest is honorable to us, seeing he acknowledges us as his members, and assures us of our future exaltation up to that place, whither as our high priest he is gone before us; such a high priest who has no need like the high priests of the law to offer daily sacrifices, first for his own, and afterwards for the sins of the people, for this he did once, so as never to need repetition, for us in effect, and for himself in form as well as effect, when he offered himself on the cross.

For us, I say, in effect; for all men of every nation and family and age who love God: God having in consideration of his own good-will to man graciously engaged to consider all such as one with Christ, that is, to impute all his actions, and consequently his death to them, and all their actions to him, in so far as they live and act in that spirit of faithfulness in which he lived and acted.

It was proper or necessary for us, who are not a particular nation, or the faithful of a particu-

lar age, and who are accepted as identified with our high priest, as having our faithful love to God represented in him, to have such a high priest; and a transfer of the priesthood to meet the propriety or necessity of the case, has accordingly taken place, for the law constituted men high priests, who were weak or mortal, and therefore imperfect as a never-failing medium of access to God's favor, as a constant representative of the faithfulness of the faithful of all times and all nations, but the oath of God, which was given after the law, constituted as our high priest the son perfected as a medium of access to God's favor and representative of the faithfulness of the faithful, not like the high priest of the law for himself or the people temporarily, but for ever.

But the head, that which finishes or completes all that has been said, is this; not only have we such a high priest, so competent to the consummation of our righteousness, so competent as a medium of access to the favor of God at all times, as a representative of the faithfulness of the faithful of all ages, but he sat down at the right hand of the throne of the Majesty in heaven—a minister of the sanctuary, that is, a high priest ministering in the immediate presence of God,—and a minister of true tabernacle which the Lord pitched,

which himself pitched, viz. the church—the faithful of every age and country, united with him by one spirit, built up into him, and constituting the only true and universal tabernacle of God of which Christ is the high priest. That he sat down on the right hand of the Majesty in heaven, to minister as our high priest in the immediate presence of God, the high priest of the true tabernacle, viz. that which is open to all who love God, and not merely to a single privileged nation, is as it were the finishing capital to the pillar of truth; without which, all were imperfect.

For every high priest on the earth has his .. appointment for the purpose of offering gifts and sacrifices; whence if this our high priest is not gone up into heaven, it is necessary that he also have something to offer;—it is true, that he did offer himself on the cross, but his high priesthood had not commenced then, it was when he entered as our precursor into heaven, and sat down at the right hand of the Majesty in heaven, it was then, and not before that he became a high priest after the order of Melchisedec. If then, I say, this our high .. priest be not gone up into heaven, it is necessary that he have something to offer. For if he were on earth, and had not something to offer he would not be a priest; the priests being the

offerers of gifts and sacrifices according to the law, and the servitors of that tabernacle and .. sanctuary which were a shadow and representative exhibition of the heavenly or true tabernacle and sanctuary, according to the direction Moses received from the spirit, when about to accomplish the building of the tabernacle, for, "see," said the spirit to him, "that you make every thing according to the model shown to you upon the mountain."

If our high priest were on earth, he would not be a priest, for he offers not gifts and sacrifices, like them, who served the tabernacle and sanctuary which were shadows, his ministry not being of the old covenant; but now that he is .. in heaven, he has obtained a ministry much more excellent than that, inasmuch as being an intervening assurer to the faithful of the new, as the priests were of the old covenant, he is an assurer of a covenant, that is better in itself, and that grounds its obligation upon better or stronger promises, viz. promises solemnly ratified upon oath.

I venture to depreciate the relative value of .. the first covenant, for if that had been blameless, its subversion, or a place for a second covenant would not have been sought. But a place for a second covenant was sought.

For in the language of reprobation, the spi- .. rit says to them who were under the old cove-

nant, behold the days are coming, saith the Lord, when I will complete a new covenant upon the house of Israel, and upon the house of Judah; that is, the house of Levi, and the house of Aaron shall not as heretofore exclusively be the bearers of my covenant, but I will lay it complete and efficient upon all the tribes, upon every one of the faithful, that all, being members of Christ the universal high priest, shall without the intervention of a vicarious priesthood, themselves take, and to themselves apply the benefit of that covenant. I will complete my covenant, not upon the Levitical priesthood, but upon all Israel, upon the house of Jacob and the house Judah. A covenant, not like that which I made for their fathers, in the day when I took them by the hand to lead them out of the land of Egypt, for they remained not faithful to that covenant, and I disdained them, says the Lord, I will make a better covenant, a covenant to which they shall be faithful.

For as to this covenant, which I will covenant with the house of Israel after those days, saith the Lord, giving my laws to their reason or understanding, I will write them even upon their hearts; so gracious will I be to Israel, that my laws shall be rooted in their affections—and I, (for there shall be no mediator between

us, like Moses, or after him like the Levitical priesthood, but direct shall be the relation between me and them,) I will be to them a God, and they shall be to me a people; and .. they shall not teach every man his neighbour, and every man his brother, saying, know the Lord, for all shall know me from the little to the great among them. My new covenant shall not be like that on the day of my leading them out from the land of Egypt—for I will .. be merciful to their iniquities, and I will no more remember their sins, and their transgressions of the law.

In saying that he would make a new covenant, he in effect has pronounced the first to be old, but that which has been pronounced old, necessarily verges upon its dissolution or disappearance.

You still fondly reverence the temple or .. tabernacle made with hands, and consider that the offices performed therein, and the daily attendance of the Levitical priesthood, are a living testimony of the perfect sanctification of the people through the tabernacle. I will grant then to you, that the first tabernacle, (which I now contend is superseded by the second temple, or Christ's body, or, which is the same thing, the faithful who by baptism are become one with that body,) had its ordinances of wor-

ship, and* as to holiness or sanctification, that it had an earthly apparatus adapted to those who are earthly.

For it was furnished, that which was before .. the second veil, and which is called holy, with the candlestick and the table, and the bread set forth to view; and that which was behind .. the second veil, and called the holy of holy,

* It will be obvious that in this very difficult page I neglect the comma between το and τι, and subaud κατά, and then as to the senses I give to το αγιον and κοσμηκον I am very much at issue with every body else. But if any one can produce a version more suitable to the subject and context, more worthy of the apostle, and which at the same time shall have a decided advantage over mine as to its literal and grammatical conformity with the Greek, I shall thank him for the correction. The observation made here I shall be obliged to my reader if he will carry with him to very many passages of this book, as a skreen between me and the severity of criticism. This work is intended to prove to the most rigid rationalist, that St. Paul was a man of sense and genius, strictly rational and consistent with himself in every thing that he wrote. If that intention be accomplished, or even if it be carried so far forwards towards its accomplishment, as to induce and perhaps assist abler men to succeed where I have failed, an incalculable service will have been done to true religion; and if there are hundreds, and I doubt not that there are hundreds of mistakes, critics will be honorably, and to the author agreeably employed, in carefully, but not angrily, assisting him in their correction. Any shafts tipped with acrimony will be utterly thrown away. He means not that he is so strongly armed with the panoply of self-conceit, that they will pass by him like the idle wind; but he means that, when there is so much to be done, confessedly by all parties, to clear up the difficulties of St. Paul, and when the clearance of those difficulties is an object of such immeasurable importance, every thing else is comparatively unimportant.

with the golden censer, and the ark of the covenant entirely covered over with gold, in which were the golden urn containing the manna, and Aaron's staff that budded, and the tablets of the covenant; these were within the ark; and the cherubim of glory were above it, overshadowing the hilastery or seat whence God communicated with his people.

This was the furniture of the tabernacle, concerning which there is no occasion now to speak in detail: suffice it, that I grant the tabernacle to be furnished with these terrestrial paraphernalia for sanctification. I now proceed to the ordinances of worship. This furniture being disposed as I have stated, the Levitical priesthood, with a view to the ordinances of worship, are in constant attendance to perform them. All the priests, without any limitation as to times or persons, enter into the first tabernacle, that which is before the second veil; a proof, you say, of the freedom of access between God and his people, and of the sufficiency of the Levitical system of sanctification: but, in proof that the sanctification of the people is not thereby perfected, I must remind you that into the second tabernacle, that is, the holy of holy, the high priest alone enters, and that once a year, not without blood, which he offers for his own and the people's sins of ignorance.

The holy spirit thereby establishes this fact, viz. that the way of the holy has not yet been made manifest; that all the people, notwithstanding the daily sacrifices, retain secret and unknown defilements, which are ever a bar to their admission into the holy of holy as perfectly sanctified, and which require to be annually acknowledged, but of which no complete or permanent expiation is effected, so long as the first tabernacle stands. This regulation is a parable, or allegorical illustration, by which the spirit signifies a fact or truth to the time instant, when gifts and sacrifices are offered by the worshipper, which cannot perfectly sanctify or clear his conscience from a sense of guilt. It is a parabolic notification, that the carnal ordinances of worship, its gifts and sacrifices, consisting only in meats, and drinks, and diverse ablutions or baptisms, cannot be perfect directions to that holiness which should lead into the holy of holy, into the presence of God, but are only temporary provisions awaiting the time of that perfect direction.

But Christ, when he came, a high priest of future good, entered into the holy of holy, through the better and more perfect tabernacle, or a rule of sanctification suitable to it; through the tabernacle which was not made with hands, that is, not through this building, but through

that of which he said, "destroy this temple and I will build it up again in three days." When Christ came, I repeat, he entered into the holy of holy, not through the old covenant .. system of sanctification attached to the old tabernacle, not through the blood of goats and heifers, but through his own blood, thereby giving us the expected perfect direction to that holiness, which leads the faithful into the holy of holy, into the favor and presence of God.

He entered in once, having found for himself, and so pointed out to us, a redemption, or way into the favor of God, unlike that of the Levitical high priest, which was imperfect or temporary, and required to be annually renewed, but a redemption that is perfect and eternal, and which needs no repetition; a redemption whose efficiency was undeniably proved in his own person, and which therefore may safely be depended on by those who have pledged themselves to follow him for life or death. The faithful, who have made such a pledge, may enjoy the blessedness of a perfect conviction that they are perfectly sanctified by that spirit of life, that spirit which is the spring of life before God, that spirit which was in Christ, viz. the spirit of faithfulness. So long as they are assured that they possess that spirit within them, so long may they feel assured of their perfect sanctification in the sight of God.

You have hitherto rested satisfied with the mere shadow of an assurance; the blood of goats and heifers, but I now propose to you, as a much better ground of security, the reality. .. For let it be granted, that the blood of bulls and goats, and the ashes of a heifer besprinkling the polluted, sanctifies to the effect of the purification of the flesh; yet how much rather .. shall the blood of Christ—who, not through blood considered in itself but as a test and proof of the spirit that was in him, who through the spirit of faithfulness, a spirit that is the spring of life unto God, an eternal spirit, has offered himself to God blameless—cleanse or clear your consciences, the consciences of those who are under the influence of the same spirit, that is, who are ready to follow him even unto death—for to such God graciously imputes that death—cleanse your consciences from dead works, that is, clear your mind from those deadly fears inspired by the consciousness of those works in which you formerly walked; God accepting the faithful as he accepts Christ, and imputing to them all they are pledged to.

Much rather, I say, shall this purification of the conscience before God—for the pure in heart only shall see God—than the old covenant purification, which was only of the flesh, give you confidence of access to, prepare and fit you to serve, the living God.

And on account of this, I mean his blood, he .. is an assurer of a new testament, a testament in which God says to the faithful, "I will be merciful to their wickedness, and to their sins, and will no more remember their legal transgressions." He is an assurer in order to give them confidence of access as perfectly sanctified,—an assurer to the effect, that—a death having taken place, the penalty of sin having been actually paid by him, and pledged by the faithful, as a full and accepted satisfaction for the transgressions that were in the time of first covenant, (for by the law is the knowledge of sin, the first covenant having in practice rather evidenced than either abolished, or assured pardon for, the sin of the people)—an assurer, I say, to the effect that—the faithful, the great obstacle to the realization of their promised inheritance being removed, having no more consciousness of sin, no remaining impurity, or consciousness of impurity, to disqualify them for the service of the living God, being in fact the elect, being of them who love God, and who are therefore according to God's eternal decree the elect, may receive, enter upon, or realize, the promise of their eternal inheritance, viz. God's favor which is life eternal. Christ to this effect is an assurer of a new testament.

And this sort of assurance is in a manner conformable with your own ideas, which are

complied with, in respect to the old testament which you would still wish to uphold to the prejudice of the new. I here consider the law of Moses, which more correctly speaking comes under the denomination of a covenant, as a testament for the mere purpose of illustrating the attestation given by Christ to the new dispensation, because in the particulars I shall adduce respecting it, viz. the ceremonials by which it was authenticated, it partakes of the character of a testament. Christ then, I repeat, on account of his death is an assurer of a new testament. For where a testament is .. pleaded* there is a necessity, at least as far as you are instructed by you own experience, of showing the testator's death. For a testament .. is established only upon the dead, upon the death of the testator, seeing that it has no force when the testator is living. Whence the first .. testament likewise, when it was newly made, in conformity with, and in condescension to, the habits and ways of thinking among your forefathers, had its initiation not without blood, a species of attestation, which, in allusion to the death of a testator, gives to every compact or

* I suppose an ellipsis of *φίρεται* after *διαθῆκη*, and perhaps being a forensic and technical word in the simpler practice of ancient jurisprudence, one term might serve, where in the present more complicated processes, two or three have been necessarily introduced.

deed the same irrevocability which death, legally proved, gives to a will or testament.

The first testament was not issued as by authority without this testimony of blood. For when he had uttered every legal injunction of that testament to the people, Moses took the blood of the heifers and the goats, with water, and dipping scarlet wool and hissop into it, he sprinkled the book itself and all the people, saying, this is the blood or attestation of the testament, which God has enjoined upon you; and in like manner he sprinkled with blood the tabernacle, and all the vessels pertaining to the functions administered in the tabernacle.

In sprinkling the book, he gave assurance of authenticity to the testament it contained, according to the received notion of a testamental assurance, and in sprinkling the vessels, he gave an assurance of their purification for holy purposes, which was the subject I was upon, but digressed, in order from the well known manner in which the law was authenticated, to illustrate the assurance or authentication given by the blood of Christ to the new testament of mercy with which he was charged. I now return to the subject of the assurance of purification, having shewn that, conformably with those legal assurances so valued by you, the new testament has likewise been assured by blood.

Moses, I repeat, sprinkled the tabernacle and all the vessels of holy administration with blood; and almost every thing according to the law is purified with blood, and without the shedding of blood according to the same law, there is no absolute removal of sin or its pollution. But the assurer of the new testament is in heaven, and therefore cannot purify by the sprinkling of blood, or by any earthly sacrifices. There is therefore a necessity to enlarge or deviate from the principle preserved under the law, there is a necessity that the models of that which is heavenly, the tabernacle and its furniture, which typified the church and the holy spirit that resides in it, should be purified as above stated, by blood, and that vicarious blood, but that the heavenly things themselves, namely, Christ and his members, or the whole body of the faithful, should be purified by better sacrifices than these.

For Christ went not like the high priest, when he goes for the people into the holy of holy made by the hands of man, into the holy typical of the true holy where such rites are observed as are suitable to man as a mere descendant of Adam, to a being whose impurity excludes him from the real, from any other than the symbolical presence of God: but Christ went into heaven itself, to appear now

for us, not before the symbols, but in the real presence, of God : for us, I say ; for so long as we are faithful to our pledge of unity with him, so long are we before God, beloved even as he is beloved, and requiring no interventional priest to bring us near to God.

And he went, not like the high priest, as you .. contend he ought to do, who goes thither every year, with vicarious blood ; always an inadequate and imperfect service to the living God ; and therefore requiring a periodical renewal : but he went thither by his own blood, he suffered personally, he offered himself as a man, he offered to God all that he possessed, and with such sacrifices God is well pleased, he proffered such an offering, as the God of purity could accept as a full and sufficient sacrifice, and such as should need no further repetition, but should gain him permanent admittance into the real presence of God, which the high priest never attained.

He went not to offer repeated sacrifices, as a high priest admissible only to a momentary grace, a grace obtained through a vicarious sacrifice ; he went not to a holy of holy made with hands, where such offices, so momentary in their efficacy, and unspiritual in their nature are appropriate ; unspiritual, as consisting of acts not personal, but vicarious ; not proceeding from

within or natural, but entirely external and artificial, mere works of the hand, perishable like the temple in which they are offered, not faithfulness of spirit, a service which is imperishable as the everlasting church, imperishable as the whole body of the faithful, the body of Christ and his members, the temple in which it is offered.

Had he entered the holy of holy that is not made with hands to perform offices suitable only to one made with hands, an artificial holy of holy, to perform vicarious sacrifices; that is sacrifices in which the person sacrificing suffers nothing or has no actual participation in the act, but wherein all the suffering is undergone by another, as by bulls, and goats, and so forth, that is to perform sacrifices that are not natural but artificial, such sacrifices, having no essence naturally and independently of their positive injunction, would in their efficacy be limited by that injunction. Now the vicarious sacrifices appendant to the holy of holy made with hands are by injunction and positive limitation temporary, and require repetition: if therefore Christ went into the holy of holy not made with hands; and by offering himself, offered a sacrifice precisely of the nature of those under the law, that is vicarious or artificial, and therefore under the injunctions of the law of limited and temporary efficacy, not only would it be

necessary, as you contend, that he should offer many such sacrifices, but, as he is high priest for all nations and all times, that he should often, even before the institution of the legal sacrifices, have offered them.

If then it be contended, that Christ cannot safely supersede the Levitical high priest by his offering himself, because the law required the frequent renewal of the high priests offering; and therefore that Christ should offer himself frequently to preserve his own, and the people's purification; the obvious answer is that in heavenly matters, in the ministry of a heavenly holy of holy not made with hands, it is necessary to deviate in some points, from a strict conformity, and that as Christ's death is accepted not merely for the existing and succeeding generations, but for all generations, your principle would go much further than you intend, requiring a frequent repetition, not only in times future, but also in times past, even from the foundation of the world, of Christ's sufferings.

He entered into the real holy of holy, namely heaven, by real suffering, by a personal sacrifice, such sacrifice as purified the faithful, that is, all who are either pledged to it, or are influenced by the spirit of it, of all generations; such a sacrifice as is perfect and final; not to have to offer himself again, and often; but now once for

all made manifest at the completion of the appointed ages—as the lamb that was to take away the sins of the world, slain from the foundation of the world for the purification of all nations and all times—to put away sin, not by a vicarious sacrifice, like the priest of the old dispensation, but by a personal suffering of death; to put away, through the goodness of God, the sins of all the faithful, of all those who possess what alone was acceptable to God in Christ's death, the spirit of faithfulness evidenced in it; God graciously considering all such as righteous the same as if they had actually suffered the death due to their sins.

Here again is a reason why he should suffer only once. For in as far as a sentence lies against men to die once; and after sentence, judgment or execution that is the infliction of death once regularly follows: so Christ, (that each of the faithful by their pledge to be one with him, might in him suffer the sentence, or rather be redeemed through God's goodness from the sentence to which they are liable) was offered once, died once. Were he to be offered more than once, the offering would not answer to the one execution of the sentence that lies against man. Man, as identified with Christ, would then die more than once—another absurdity springing from your position that Christ as a high priest ought to die frequently. He

was once offered, died once, entered once into the holy of holy as our high priest, to offer up the sin offerings of many, that is, of all the faithful, all, who by the faithfulness of their spirit, through the goodness of God, have made the death of Christ their own, or their sin offering: and as our high priest, he shall appear from heaven, from the second veil,* from the true holy of holy, without a sin offering, that memento of our mortality; he shall appear to those who await him, no longer as the bearer of their sin offerings, their minister unto condemnation and death; but as their Saviour unto life everlasting.

You must not object, that all this does not sufficiently correspond with the law, for the law, able to shadow forth a future good, but not to exhibit the perfect and full image of the reality, namely, of a purification that needs no repetition, is never able, year after year, to sanctify perfectly, that is, make righteous them who go up to the tabernacle by those sacrifices, which are repeated continually: if it could, those offerings would have ceased, as the wor-

* In a previous passage, ch. iv. v. 14th., where Christ is said to have passed through the heavens, it might perhaps have been translated, or rather paraphrased, passed through the second veil, through the four porticoes, which are considered as representing the heavens, into the holy of holy, that is, into the presence of God.

I should have felt confident in my translation of *διετινεν* here, had the article been prefixed, but perhaps the preposition sufficiently accounts for its omission.

shippers, being once cleansed, that is, purified in their spirit as well as flesh, become in fact what the true members of Christ now are, would no longer have retained any consciousness of sin. But the repetition is an unanswerable testimony to the inadequacy of such offerings as a perfect sanctification.

For they include or imply an annual memorial or record of sins, those vicarious exhibitions having never reached the heart, like the exhibition of Christ's personal fidelity, with a permanently purifying influence—for vicarious sacrifices can possess no such exciting influence, they can never touch the emulative, imitative principle of human nature, that which, when acted upon by the spectacle of pure unquestionable virtue, such as was exhibited on the cross, is capable of winnowing and purging the very floor of the heart.

The blood of bulls and goats* is totally ineffective to the purpose of taking away sin.

* I cannot refrain from setting down here a passage from the prophet Micah, referred to with admirable propriety by Mr. Valpy.

"Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? *Shall I give my first-born for my transgression? The fruit of my body for the sin of my soul?*"

"He hath showed thee, oh man, what is good, *and what doth the Lord require of thee*, but to do justly, and to love mercy, and to walk humbly with thy God?"

If I were asked for a summary of christianity, I would present a picture of Jesus Christ, and the above passage from the prophet Micah, with the simple addition of 'LOVE ONE ANOTHER.'

For the purpose of purification, the great want of man was a perfect model for his imitation, an instance of a person encumbered with all the limitations of human infirmity, yet doing the will of God perfectly; and that want is amply supplied by Christ. God supplied him with a body, made him in all respects a man like ourselves. Therefore strictly applicable to him are the words of the Psalmist, which were descriptive of a character, the realization of which would be the most powerful means to reform the world, the very power of God to the salvation of the faithful.

He is represented by the Psalmist as saying on coming into the world, that is, upon taking upon him the work assigned him: "to a sacrifice and to an offering thou wert averse, but thou madest for me a body adapted to the purpose of pleasing thee," that is, thou wilt not accept of me the sacrifice of any other than myself. "Thou hadst no pleasure in holocausts, and sin offerings. Then said I, (these are the words that are written in the roll of the book as applicable to myself,) then said I, behold I come, oh God, to do thy will."

He says in the above passage. "Thou art averse to, and hast no pleasure in a sacrifice, and offering, and whole burnt offerings, and sin offerings," (which are the offerings that are

offered according to the law.) He then says in .. the same passage, "behold I come, oh God, to do thy will:" speaking thus he takes away the former in order to establish the latter. In the place of legal sacrifices he substitutes the will of God.

Our sanctification, which under the old co- .. venant hung upon Levitical sacrifice is now referred to the will of God as the source or cause and to the offering of the body of Jesus Christ once as the means, for the truly faithful are thereby excited to a spiritual and indissoluble fellowship with a character so nobly disinterested, and the will of God is to remember their sins no more, to accept all such with respect to the condemnation of their past sins as acquitted, as righteous ; even as though they were the very members of Christ's crucified body, as though they had actually paid the penalty due to sin.

Observe further, every priest stands daily .. ministering, waiting as it were to receive the offerings of the people that came up to the tabernacle, and often or continually offering the same sacrifices, sacrifices that are never able to take away entirely sins : but he, having of- .. fered one sacrifice for sin, sat down permanently as our high priest at the right hand of God, in the real presence of God.

It remains for him to wait till his enemies .. are placed under his feet. He waits like the priests who stand constantly to minister, he waits as it were to receive the offerings of the faithful, and to accept the submission of the rebellious; he waits till those who are now his enemies, excited by what he did on earth, come to him with repentance, pledge themselves to follow him even unto the death, till they by such pledge, through the mercy of God, becoming in effect members of his crucified body, may be presented as having in spirit paid the penalty of sin, presented by him as their high priest and king, who is ever in the presence and favor of God, presented as perfectly purified, true, and faithful subjects of his kingdom.

For by one offering he has perfected a sanctification of the faithful, that shall be, like the perpetual attendance of the priesthood, perpetually available.

And to this effect, viz. that Christ more .. than compensates the perpetual attendance of the priests, that the faithful are continually purified without their intervention, the holy spirit bears witness to us. For, after having previously said; or used these words; "this is the .. testament which I will make for them after those days:" the Lord (says or) uses the follow-

ing expressions ; “ giving my laws upon their hearts,” that is, making my laws the objects of their affections, “ I will even write them upon their reason, and I will no more remember their sins and their transgressions of the law.”

This is spoken of the faithful, those who, as pledged to the faithfulness of Christ, are considered by God as members of his body, participators of his blood shed on the cross, and therefore as having in effect paid the penalty of sin. God’s remembrance of the past sins of such persons is no more, but where there is an absolute removal or dismissal of these from God’s remembrance, no offering for sin is applicable. Having therefore, brethren, liberty to enter the holy, a liberty grounding itself, as I have just stated, in the blood or death of Jesus—God graciously accepting us as having died in him, as having done all which we have in sincerity pledged ourselves to do—let us proceed to the way which Jesus has authoritatively sanctioned and opened to our use, the way of the new testament; a way or admittance that requires no new victim to sanction it, but which is continually as if it had been recently purified by a recent sacrifice, by a continually attendant priesthood for the use of every faithful worshipper ; a living way, a way leading unto life, a way into the holy of holy, which Jesus has open-

ed to us through the veil, that is, through his flesh—he opened the way through his flesh: had he not partaken of the infirmities of human nature, he might perhaps have entered heaven for himself, but not as a high priest for us, his entrance would in no degree have facilitated or promoted our entrance—having, I repeat, such a way upon which all are encouraged to go, upon which, as pledged members of Christ's body, all the faithful have entered, and are consequently graciously considered by God as having in effect passed into his favor; and having .. a high priest over the house of God, which .. house is the church, let us proceed to that way thus sanctioned, the way of the new testament, that which Jesus as the son of man trod, and opened to us through his participation of our common nature, the way, not of rites and ceremonies, but of truth and faithfulness. Let us .. proceed to that way, to faithfulness with a sincere heart, a heart true to its pledge, in the full persuasion of the ample sufficiency of faithfulness; having our hearts sprinkled by the fullness of that persuasion, so as to be freed from an evil conscience, from apprehension of punishment for our past sins; having our bodies washed with that water of baptism, which is a holy and perfectly purifying pledge.

Let us hold to, let us not swerve from our .. profession of the hope which is set before us,

let us in fact be faithful, for he who hath given us this hope, he who hath promised is faithful. And let us not lose sight of one another in .. these times of difficulty, but let the spectacle of each other's trials sharpen or give animation and spirit to our love, and stimulate us to mutual good offices. Let us not with a spirit of .. faithlessness desert one another's meetings, as some are in the habit of doing, but let us encourage one another by showing ourselves at each other's meetings, and let us do this so much the more as you see the Lord's day draw nigh, as you see symptoms of the approaching apostacy, for you know the apostacy must come before that day.

I exhort you most earnestly no longer to endeavor to compensate for conduct by ceremony, attach yourselves sincerely to that noble faithfulness of conduct which constitutes the new way of Christ, and which alone can lead you through the veil of his flesh to the favor of God; and discard for ever all dependence on priestly intervention.

For after having received the knowledge of the truth; now that the way to God's favor by principle and conduct has been laid open to man; if we err wilfully from that way, it is the extreme of absurdity to suppose, that, having refused to take the road opened to us by

the love of God, we shall be allowed to reach that blessed point, his favor, the favor of him, whose directions we set at naught, by the old way that he has for ever closed upon us.

*There is no more sin offering reserved to sooth the consciences of them who still live under the dominion of sin. But they are left .. naked and defenceless to the full fierceness of that wrath which threatens to consume them. Nothing remains to them so long as they continue the enemies of Christ, nothing, could the mist be taken from their eyes which hides the abyss beneath them, but a certain expectant horror of a judgment; and burning passions, such as envy, malice, &c., which shall always feed like fire upon the enemies of Christ.

I have told you that Christ was as much superior to Moses as the builder of the house is to the house he has built; I have told you that Moses was a servant in the house of God, but that Christ was owner of the house, as the son of God. Now he that sets at naught the law .. of Moses, dies without pity on the testimony of two or three witnesses: how much worse a .. punishment then shall he be thought to merit, think you, who tramples upon the son of God, who is so infinitely superior to Moses? Who deems of no weight or importance the blood

* This illustration will, I think, be found in perfect accordance with my view of the passage ἀδελφὸν γὰρ, ch. vi., v. 4, &c.

of the testament of faithfulness and life, by which blood, that so gracious a testament was by a far better sprinkling than that with which Moses dedicated the book of the old testament to a particular nation, dedicated to our use, to the use of all nations? And who insults the spirit of love which pervades the whole scheme of God's goodness developed in that testament?

For we know him who said, "the vindication .. of justice belongs to me, retribution shall be my work," says Lord, and again, "Lord will judge his people," that is, if they set at naught the law of Moses they shall die; we know him who spoke thus, and if ye set at naught a dispensation which is of so much more gracious a character, and comes under so much higher a sanction, a dispensation, unlike that which brought the people, as the Jews, to God through the medium of a shadow and symbol or, as the Greeks, through the medium of a dumb idol; a dispensation which, through God's full and perfect image, and living representative, brings man directly into the presence of a living God; if the Jews, I say, professing to live under an unreal, a shadowy, a symbolical presence, and the Gentiles under the blind terrors of a dumb idol, had so much reason to fear, what is your predicament, what should be your conduct, professing as you do, to live

under the immediate eye of a living God? For in Christ Jesus, who is at the right hand of God, of whom ye are pledged members, ye are as it were in the very presence of a living God, your life is hid with Christ, your faithfulness adds to the grace in which he appears before his Father; and the grace in which he appears before his Father, the favor and love with which God embraces him, embraces you likewise, your righteousness is his continued glory, and your apostacy his repeated crucifixion. Thus by your own pledge, by your own act and deed have you placed yourself as it were under the direct judgment of a living God; and if you have despised his mercies, it is surely a fearful thing to fall into the hands of a living God. I speak thus to arouse your courage, and to confirm your fidelity under the persecution with which you are beset.

But let me excite you by former reminiscences; remember how perseveringly, as enlightened by the example and words of Christ, you wrestled with suffering; remember how you were made a public spectacle struggling under reproach and affliction, and how you communicated with, and assisted those who were so treated.

For so far from withdrawing yourselves, as some are now in the habit of doing, from the objects of persecution, you even shared my

sufferings when thrown into chains; you even exulted when despoiled of the means of subsistence, knowing that you had within you a better subsistence to depend upon, viz. the favor of God, that which is hid with Christ, that which is heavenly, and which remains untouched under the spoliation of all that is earthly. Cast not then from you this noble spirit, your contempt of fear in professing Christ; such a spirit has in reserve a great recompense.

I speak thus, for you have need of fortitude in the present emergency, that you may perform the will of God, under the severest trials, and carry off the great recompense which is in reserve, the promise, that is God's favor, which is life everlasting. Cast not from you, I repeat, your contempt of fear in professing Christ. For the time is as little as may be, and he that is to come, will come, he will not delay.

And when he comes, the righteous man, the man who is accepted as righteous shall live, shall derive his claim to the inheritance of life under the new testament, not from burnt offerings and sin offerings, but from faithfulness, from having within him and acting upon that spirit which was in Christ.

And if any man withhold himself in the existing conflict like a faithless renegade, my soul hath no pleasure in such a man, for we ..

are no renegades, that we should participate the destruction that impends over such and their devoted city ; but faithfulness, the rule of the new testament, is the way upon which we have entered, in order that the acquisition of the lot of our inheritance, life eternal, the promise of the new testament, may be the final issue of our journeyings through this wilderness of trial and tribulation.

I have shown that the ordinances and holy paraphernalia of the Judaical regimen could never perfect the righteousness of the people, I have shown that their sacrificial system was so far from perfecting that righteousness that permanent acceptance before God that promised inheritance which the descendants of Abraham hope for, that it rather indicated by the necessity of repetition that its own works were incomplete, and that something further of a more perfectly justifying efficacy was expected, of which those works were not the substance, but only the shadow. But faithfulness which I so earnestly, and by every argument and inducement urge upon you at this crisis of trial, faithfulness or God's gracious dispensation of faithfulness, as revealed in Christ Jesus, is that very thing which was expected, it is not a shadow but a realization of things that were expected. I say, of things that were

expected rather than of a thing, because the sacrificial works, &c., the shadows were manifold, and faithfulness as revealed in our great prototype, is not a single isolated virtue, but compounded of every thing that is great and good in the human character, every thing that takes its source from the love of God. Faithfulness then, as superior to the works of the law, is a substance, while they are but a shadow of things hoped for ; it is an argument also of things unseen, that is, an assertion and proof of the reality of those invisible qualities, of which the works of Judaism are but types, those laws of God which are included in God's covenant accordant with reason, and written upon the heart of the faithful, the laws of love, which, though newly opened or declared, are co-existent perhaps with human nature, existing so long as God has loved those that love him, in fact coeval with the decree of salvation to fidelity. For it was as faithful men, that our ancestors received testimony of their acceptance, notwithstanding the sentence of condemnation, which you think nothing but circumcision, and the sacrificial ordinances appendant thereto, can rescind, was recorded against them.

We cannot discern that under the law, or by its purifications, those permanent blessings promised to Abraham and his seed have ever been

realized, but we do observe that the ages, .. periods, or durations given to the promises, however disjointed from or discordant with the word of God they had hitherto appeared, were by the glorification of Jesus, and the promised identification of the faithful with him adjusted, or in their accomplishment made to unite or accord with God's language respecting them by faithfulness ; for the blessings as enjoyed by the children of Abraham through circumcision were temporary, but the blessings inherited by Abraham's children through faithfulness as established in Christ the spiritual seed are co-extensive with the language of prophecy : we shall in vain look in the annals of the Jerusalem that now is, for the imperishable blessings that are attached not to sacrifices but to faithfulness ; so that, when, under the system of burnt offerings and sin offerings there appeared not any sufficient fulfilment of the ages ; under the system of faithfulness, their full and complete fulfilment from being previously only hoped for and unseen, have become the objects of special and marked observation.

By faithfulness Abel offered to God a sacrifice more complete as a sacrifice or offering to God than that which Cain offered, through which, that is, through his faithfulness, not through the mere external act, faithfulness hav-

ing mixed itself with the act, he received testimony of acceptance as righteous, God testifying his approval of his gifts. There was nothing in the mere external act, to make the firstling of the flock with the fat thereof, rather than the fruit of the ground earned by the sweat of man's brow, acceptable to him who is a spirit, and who would be worshipped in spirit and in truth. It was not then the external act, but the internal spirit, the faithfulness reigning in the bosom of Abel, that made his firstling, or any thing else he had chosen to offer to his heavenly Father acceptable, it was the envious malignant temper, which deformed the character of Cain, that rendered any thing he might tender to God offensive and abominable in his sight; and by the same faithfulness, though dead still he spoke,* so dear to God is the faithful Abel, that though silenced in death, fidelity hath a voice heard by him to whom vengeance belongeth, his very blood speaks.

By faithfulness Enoch was translated from earth to heaven, that, notwithstanding the condemnation which you say subjects all men to the suffering of death, he saw not or suffered not death. And he was not found (these are the words of the history,) because God had translated him, for he had before received the

* Mark v. verse 36, *ακουσας λεγει*, having heard said.

testimony that he was acceptable and well pleasing to God. And as he had received that testimony, and there is nothing related of his external conduct, we may fairly conclude, that it was his character, the faithfulness of his spirit, that made him so acceptable.

For without faithfulness it is impossible to please God: he who comes acceptably to God, must believe that God is, and that God will reward those, who from the visible are led to seek the invisible, who from blessings received, seek with anxious gratitude the giver of those blessings.

Enoch therefore as he had the testimony of having pleased God, we must conclude was a grateful searcher after his heavenly benefactor, like the fertile ground which, having received good seed and, making a faithful return, receives a blessing.

It was by faithfulness that Noah adopted the prescribed means of preservation from the deluge; being forewarned by God of the catastrophe not yet visible, and religiously reverencing the God, who forewarned him, he prepared and fitted up an ark to save his family.

He had communicated God's warning to the generation then existing, but their barren hearts made no faithful return to this good sowing, they ate, drank, married, and were given in marriage till the flood came upon them.

From Noah alone did the oracle of God, meet with the return due for so awfully important a communication, faithfulness ; an instant and scrupulous and diligent obedience to the command of preparation, which such a communication implied, and which such a communication from the Creator to his creatures made peremptory upon all men, if they retained any faithfulness, any sense of the confidence, and reverence, due from the thing formed to him who formed it.

By faithfulness therefore, being alone found faithful in the midst of a faithless and perverse generation, did Noah save his house ; and, deaf as the world had proved to the warning of God. Noah's single faithfulness, was upon the faithless, then constituting the world, even as Christ's faithfulness is now upon the faithless of all generations, a practical condemnation, and it was by his faithfulness, not by those burnt offerings and sin offerings, so indispensably necessary in your estimation to those who would inherit or be invested with God's righteousness, that is, with his acceptance as righteous, it was by his faithfulness that, without the intervention of the Levitical ceremonial, he was made heir of God's acceptance as righteous ; an acceptance, which looks not to any sacrifice or offering made, but to the spirit of him who offers.

It was by faithfulness that Abraham, when .. called upon to depart for a place or country, which he should receive as an inheritance, reverently obeyed and departed, not knowing whither he was going.

By faithfulness, that is, in the spirit of re .. verence to the will of his Maker and benefactor, a spirit, which never deserted him, he, and Isaac, and Jacob, who were inheritors of the same promise with him, sojourned in the land which was promised to him, as in a foreign land, inhabiting tents. Though the land was promised to him, and he wanted for neither courage nor military enterprize, yet he humbly abstained from seizing his inheritance by the arm of flesh. Knowing that a city founded in the strength of man, has no foundation, he .. waited for that city which should have a real foundation, and which should have God for its artificer and builder.

And by faithfulness even Sarah who was .. barren received strength to conceive seed, and brought forth even after the season of puberty or childbearing: since she esteemed him faithful, entertained habitually a profound reliance upon him, who promised she should do so.

It is true, when this extraordinary event was assured to her, both herself and husband being .. aged, it excited in each of them a smile

of surprise and incredulity, which argued at the moment a want of belief or of faith; but faith and faithfulness are far from synonymous.

They are faithful, whose spirit and conduct conform, under all circumstances, to the will or wishes of their Lord and Benefactor. Such persons may for the moment smile at any thing extraordinary and unaccountable, either in the commands or the favors of their Lord, but they will strictly obey the one, and gratefully accept the other. They are like the son, who first refused, but afterwards went and did the will of his father. Such was Moses, who, after the most urgent and gracious persuasions from God concluding with these words of extraordinary condescension, "go, and I will be with thy mouth, and teach thee what thou shalt say," answered, 'oh, my Lord, send I pray thee by the hand of him by whom thou wilt send;' and such were Abraham and Sarah. But the implicit Believer permits not himself, even for a moment, to see extraordinariness or unaccountableness in what is submitted to him by the person who has his confidence. If the conduct of such a one be not answerable to his faith, he is like the son who said, 'I will go,' and went not. Such was not Abraham, nor Sarah, nor Moses, but such may be the Devils, who believe and tremble, but who nevertheless are incapable of faithfulness.

Wherefore, not only did Sarah receive strength .. to conceive and bring forth a son, but also from one progenitor, and him for the purpose of generation naturally dead, there sprung a race of men, in multitude like the stars of heaven, and like the sands upon the seashore, innumerable.

All these, whom I have enumerated as heirs .. of the promises, heirs of the promises through faithfulness, as forming with Christ and all the faithful the spiritual seed of Abraham, received not those promises in their accomplishment, but saw them as it were and hailed them in the distance; and professing themselves to be strangers and foreigners upon the earth, died according to faithfulness, or steered their vessel into the haven of eternity, guided and supported, for they had no Levitical institutions to resort to, by the unerring and powerful impulses of a faithful spirit.

For they who say such things, who profess .. themselves to be strangers and foreigners upon earth, who, by living in tents, practically profess themselves to have no permanent settlement, evidently show that they are in quest of a country; and had they been in faithless forgetfulness of God, who called them from their native land with the promise of a better inheritance, remembering or lingering after the land

from whence they came, there were not wanting opportunities to return.

But we see them earnestly seeking a better .. country, that is, heaven; therefore God disdains not to acknowledge them, to allow himself to be called their God, for he prepared for them a city, and will accept them as his faithful people.

By faithfulness, that is, faithfulness having mixed itself with the act, which act in itself were otherwise unnatural and atrocious, by the most profound self-prostration to the will, and confidence notwithstanding apparent impossibilities and apparent cruelty in the truth and goodness of his Maker, Abraham, when subjected to such a trial, offered Isaac; he, that with uplifted hands as it were received the promises, did offer Isaac, even the only begotten; him who, with reference to those promises, was the only begotten. He did it to .. whom these words were uttered, "for in Isaac shall thy seed be called:" reasoning himself in .. to the conviction that God was able to raise him even from death, whence indeed he figuratively received him; God signifying by that transaction that the sons of Abraham, inheritors of the promise, are to inherit, not as sons of the flesh, but as sons of the resurrection.

By faithfulness, that is, having been faithful .. to the God who blessed them and promised to

make of them a great nation, Isaac and Jacob obtained testimony of God's favor. They pronounced effectual blessings upon their sons, which without such favor they could not have done. The former, with reference to futurity, blessed Jacob and Esau; and the latter blessed each of the sons of Joseph when he was dying, and bowed himself upon his bed's head.

By faithfulness, that is, never having lost sight, though separated so long from the promised land and occupied with the affairs and splendours of a mighty empire, of God's promises to give that land to Israel, and in him to bless all the nations of the earth; influenced by a faithful spirit to the God who had anointed Israel as his chosen people; influenced by this faithful spirit, Joseph wished to lay his bones in that blessed land, and in the midst of that blessed people, and being at the point of death, remembering that the sons of Israel were to go out of Egypt, he gave a charge respecting his bones, that they should be buried in the land promised to his forefathers.

By faithfulness the parents of Moses, when he was born, because they looked upon his beauty and loved him, faithful to their duty as parents, resolving to save him at all hazards, concealed him three months, fearless of the edict of the king, exhibiting the genuine

spirit of faithfulness, which thinks not of danger or difficulty when the sacred law of nature enjoins a duty.

By faithfulness Moses, when as the adopted .. son of Pharoah's daughter he had become great, denied that he was her son, making choice .. rather to be ill-treated with the people of God than to retain the enjoyments of sin, which were open to the season of his life, and the opportunities of his condition.

Esteeming the contumely of Israel the an .. ointed: esteeming the contumelious treatment, under which they were languishing, more to be coveted than the treasures of Egypt then within his reach; a splendid temptation to human nature at the juncture both of age and condition to which Moses had arrived, and an unerring test to the character and quality of his faithfulness: he turned his eyes from all these attractions to the recompense of faithfulness.

He knew that the God of his fathers existed, and that he rewards those who seek with anxious solicitude the giver of all the blessings they enjoy, that he would suffer no man to do his anointed people permanent wrong, that he would reprove kings for their sake, and that he would suffer no one to touch his anointed, knowing all this, his faithful spirit rejected the

allurement of visible things, looking up to him who, though invisible, is a rewarder of them that faithfully seek him.

By faithfulness he quitted Egypt, fearless of .. the king's anger, strong in his confidence of protection from the ever-present though invisible God.

By faithfulness he was enabled to give efficacy to many acts, which in themselves were inefficient, but which, the faithfulness of his character having been mixed up with those acts became efficient and powerful: hence he performed efficiently the passover, and the affusion .. of blood on the door-posts of the houses, where were the first-born people of Israel, that the Destroyer, who destroyed the first-born, might not touch them; an unanswerable proof that God esteemed him faithful, whom he made the favored instrument of so miraculous a preservation.

By faithfulness, as another testimony of God .. granted to him, he, with the people, passed through the red sea as dry land, the Egyptians attempting the same were overwhelmed by the waters.

By faithfulness, and this was a testimony to .. Joshua, who then lead the people of Israel, the walls of Jericho fell down, a procession of priests and others, with the ark of the covenant, having moved round it seven days.

By faithfulness Rahab, the harlot,* having peaceably received the persons who were sent to inspect the land of promise, escaped the common destruction which befel those who resisted a people whom God obviously conducted with signs and wonders, with a high hand and with a stretched-out arm.

Rahab, by the special will of God, had perhaps an appointment in his service, namely, to entertain the persons sent to prepare the ruin of her countrymen. Nothing but the special direction or obvious will of God could justify her doing as she did.

We must, therefore, suppose, either that she had such special direction, or else that the ex-

* The following is part of a note from Mr. Bloomfield's Critical Digest, with the English word harlot substituted for the Greek πορνή.

"I should rather conjecture that harlot was the appellation given by that gross and vicious people the Canaanites to all hostesses, whether they were or were not harlots properly so called; and that Rahab was not, and probably had never been such. Now her faith, which made her a fit object of mercy, was in the existence of the one true God, and of his power (as evinced on many former occasions) to defend the Israelites his people, and destroy his enemies."

The following is from Mr. Valpy:—

"She testified her faith by saying to the spies, 'I know that the Lord has given you this land:' and also by preserving and entertaining them at the hazard of her life. She was incorporated among the Israelites, and became an ancestor of Christ."

I cite these notes because, for obvious reasons, the passage is perhaps as important as any part of Scripture, but the reader must exercise his own judgment, as well upon these notes as upon my illustration.

traordinary manifestations of God's purposes of favor to Israel, and of judgment upon her corrupted countrymen, were so clear, the will of God so distinctly declared, that implicit submission became a duty : "I know," said she, "that the Lord hath given you this land."

When, therefore, God's emissaries arrived, it would have been unfaithfulness, in her relation as a creature to her Creator, to have thrown obstacles in the way of those who came to execute the purposes of her God and Lord.

As Levi, who, when God's judgments were denounced upon his own unworthy children, exclaimed, "it is the Lord, let him do what seemeth him good." So Rahab presumed not to obstruct the ministers of God's judgments though levelled against her own countrymen, and from the hazard she incurred by affording hospitality to the enemies of her country, her conduct may be recorded as an eminent instance of faithfulness to those obligations of the profoundest submission, which, under all circumstances, the creature owes to the Creator.

But what need of further names? For .. time will not permit to narrate in detail the actions of Gedeon, and Barak, and Samson, and Jephtha, and David, and the prophets, who, .. in the vigor of a faithful spirit, overthrew kingdoms, brought to effect God's righteous-

ness, that is, executed his vengeance upon the Canaanites, attained his promises as far as they were temporal, that is, conquered the land he promised them, shut the mouths of lions, that is, disarmed the fierce nations they encountered.

The time, I say, would fail me to enumerate the noble champions of fidelity, against whom fire was powerless, and whom the edge of the sword could not touch, who, from being naturally weak, were nerved and hardened by the spirit of faithfulness that was within them into a condition of powerfulness and vigor, who became strong in battle, turned to flight the camp of the strangers, the armies of the nations to whom those territories no longer belonged.

Those of them, who were struck down in battle as dead, rose up again : women, strong in the spirit of faithfulness received them so reviving, and recovered or redeemed them as it were out of the power of death : but others not receiving this redemption, or recovery, or natural resurrection, were stabbed* to death by

* Stuck ; the meaning of *τυμπαίνοντες* seems only to be guessed at by the commentators and translators ; it is obviously of little importance. The word stick in our language, and *τυμπανον* in the Greek, might possibly have been subjected, by usage, to a similarly extraordinary twist. It is however happily of little consequence what meaning we give to the word, and under the impossibility of giving the right sense, that which suits best with the context and subject is to be preferred.

their enemies to attain a better resurrection: but the rest, who were neither rescued nor .. slain, had bitter experience of contemptuous mocking and cruel scourging, they were thrown moreover into chains, and into prisons. Some of these faithful champions of God, I repeat, were rescued from the very jaws of death, by women, whose faithfulness of spirit was to them in the place of strength, some were slain at once, some were insulted and reduced into captivity.

These faithful men were stoned, were sawn .. asunder, their fortitude was put to the test of torture, they were slaughtered with the sword, or if they escaped they were reduced to the extreme of poverty, and deserted by the world. They went about clothed in sheep skins and in goat skins, bereaved, oppressed, subject to every kind of ill usage, (the world was not .. worthy of them,) they wandered in the deserts, and in the mountains, they betook themselves to dens, and to the caverns of the earth.

And all these having been proved or attested .. as persons that were, or whose life and thoughts were through faithfulness, that is, as persons who sought to please God by or through faithfulness, attained not the promise, all that the most favored among them attained was a temporary possession on earth, for all that we

know of Enoch is that he was mercifully taken out of this world without the suffering of death, there is no record, there was no spectacle like that of Christ's glorification, to shew that he was then instated in actual possession of God's promise to the faithful, viz. of life eternal in heaven.

All these, I say, found not in the things of this life, the accomplishment of that eternal blessedness which God had promised them, and upon which they relied, God having provided in heaven something better for us that are faithful, and therefore for them with us, that they should not be perfected in the everlasting inheritance without or separately from us, which consummation will take place when those who are sleeping in the tomb, together with those who are alive, shall be taken up on high to meet the Lord in the air.

Having therefore such a cloud of witnesses, which, as the smoke of a sacrifice, ascends from the altar of faithfulness, pervading us with a sweet smelling odour, having such a cloud of faithful witnesses to assure us of the perfect sanctification of faithfulness without the ceremonial encumbrances of the law; let us put from us every thing that is a weight upon the free activity of a faithful spirit, even the sin offering which is so habitual to those who have

lived under the law, which suits so comfortably the customary feelings of a Jew, which folds itself so readily around a wounded but not regenerated conscience, which, consequently is an impediment to the vigorous activity of that spirit of faithfulness, which would break from the trammels of a mere carnal shadow of purification; let us, I say, cast away these ceremonials, and persevere with pertinacity and spirit in the race which we have to run.

Taking off your eyes from those helps, after which you still linger, and fixing them upon Jesus; who from his faithfulness under sufferings became perfect as a leader of the faithful,—guided by his example, and encouraged by the triumphant result of his warfare, (faithful as he was, looking to the compensating joy that awaited him, in the brave endurance of a death of agony and of shame despising the shame, and glorious as he is, seated at the right hand of the throne of God,)—fixing your eyes upon him. Carefully I beseech you weigh, or duly .. estimate him as your Leader, that is, let his example have weight with you proportionable to its value, the example of him who sustained so much gain-saying and abuse raised up against him by sinners, that ye may not grow lax and weary, that your souls may not become unnerved and spiritless.

Your persecutors have hitherto contented .. themselves with a bloodless persecution : you have not yet any of you sacrificed a life to this contest, contesting with them on this subject of the sin offering.

And have ye forgotten the exhortation of .. the proverb which reasons with you, which on the ground of your being sons speaks to you in these terms, so encouraging under the present persecution ? “ My son, make not light of the discipline of the Lord, nor relax, when challenged by him to the practical proof of your faithfulness, for those whom the Lord loves he .. subjects to discipline, and uses the scourge to every son whom he acknowledges. If ye are .. enduring discipline, God is betaking himself to you as to sons, for who is a son, and his father disciplines him not. But if ye are without dis- .. cipline, of which all legitimate sons have had their share, then are ye supposititious, ye are not sons.”

Bowed we with reverence under the disci- .. plining hand of our fathers in the flesh, and shall we not much more pay our duty of submissive resignation to him who is the Father of our spirits, that is, our spiritual Father, and live ? For they disciplined us for a time, ac- .. cording to their pleasure ; our profit, for they were but men and therefore imperfect, was

not always the end they had in view; but he, our spiritual Father, being God, is therefore perfect, and can never have any end in punishing us but our good, he chastises us invariably for our good, to induce us, as his spiritual sons, to partake his spiritual holiness.

But chastisement for the present is not grateful but painful to us. Afterwards, though it seem to argue resentment, and disagreement, it recompenses us with the peaceful and amicable result or fruit of righteousness, our acceptance as righteous with a reconciled God, an acceptance conferred upon those who through discipline or castigation have been exercised or trained to the struggle that awaits them.

Therefore raise up your hands which now hang down as declining a struggle, and your knees that are trembling as unstrung for action: and run straight forward, that the lame and halting, and enervating spirit of Judaism, lingering after fleshly purifications, and involving you in strife and destruction, may not make you deviate from the line; but rather, that so paralizing a disease, so crippling a lameness may be cured. In your earnest pursuit of peace, God's peace, reconciliation with God, run with all: seek not by privilege and nationality to make the race exclusive: pursue not

that holiness* which is Judaical, and which exclusively introduces the circumcised into the presence of God: but pursue that holiness which is open to all, without which no one shall see the Lord, that holiness which is by faithfulness. See that no one, from a factious spirit of partizanship, and to preserve the worldly possessions of which the Judaizers would despoil the faithful, hampering and encumbering himself, in compliance with their prejudices, with the whole system of carnal purification, fall short of faithfulness, and fail to attain the favor of God, that precious birthright of the faithful.

Be on your guard, I say, lest any bitter root, as Judaism, springing from selfishness and engendering to strife, create trouble, and many be polluted by it, or impaired in faithfulness which is the health of the soul, lest any one commit fornication with the Judaizers, that is, for the sake of worldly indulgences faithlessly desert that cause to which he is wedded; lest there be among you any such fornicator, or person, unworthy of admission into the pre-

* I will here insert Mr. Valpy's admirable note, to which Mr. Bloomfield judiciously refers.

"The future sight of God in glory depends on our present holiness, the necessary qualification and preparation for the obtaining the enjoyment of God in happiness. The duty of peace to man, and holiness towards God are joined together, with one and the same penalty attached, *without which* . . . and cannot be put asunder."

sence of God from the little value he sets upon God's love, as Esau, who for one meal gave away his birthright.

Such persons are guilty of the same contempt of God's blessings, which irrevocably debarred Esau from his privilege of first-born, and they will do well to benefit by his misfortunes.

For ye know, that he thus gave away his birthright, and afterwards, wishing to inherit the blessing, was rejected as wanting, the opportunity of recovering his forfeited privilege was lost to him, his mind had been like that of the Judaizers to reject the unbought favor of God, and no subsequent change of mind could obtain the reversal of his forfeiture, even though he earnestly sought it with tears. This should arouse your vigilance to hold fast, and to prize the hope that is set before you, lest you fall under a similar condemnation.

I have before exhorted you most earnestly, to enter readily, and spiritedly, and obediently, into God's gracious designs in your favor. If the despisers, I have observed, of the law of Moses, died without pity upon the testimony of two or three witnesses, of how much greater condemnation are they worthy who tread under foot the son of God? And the view I have now taken of your predicament, who treat as

of inconsiderable value God's gracious scheme for your salvation, and would again fall back to the beggarly elements of the law, who, unworthy of being called sons of God, trample under foot your birthright like Esau, connects fearfully with the same argument. If those who received the law suffered death for neglecting it, what have you to expect who set so little value upon the free grace of God, as to be ready for temporal and selfish considerations, to compromise your liberty as sons, and to subserve under carnal purification, under the beggarly elements of the law.

It is true that when you were baptized into an unity with the son of God, with the seed, with the heir of promise, the ceremony was not surrounded with those terrestrial manifestations of awe and terror with which the sons of Israel were baptized before Mount Sinai: and your carnal reasonings draw the conclusion that unfaithfulness in your case, there having been no natural indications of impending vengeance, has the less to apprehend.

For on your baptism you did not approach .. a mountain obvious to the senses, and flames of fire, and smoke, and tempestuous darkness. .. You heard no trumpet sound, no words in a voice, which they who heard that voice entreated that it might cease. (For the words, ..

"if even a beast touch the mountain, let him be stoned," were uttered in a voice they could not bear to hear, and so terrible was that which appeared, that Moses said, "I tremble with terror.")

On your baptism, it is true, there were none of those tangible, and visible, and audible circumstances of terror, and you seem therefore to have been less affected with the sense of the obligations that ceremony laid you under. But if you enter into the true spiritual meaning of that ceremony, as a symbol of your unity with Christ, and with all the faithful, as a symbol of your entrance into his kingdom, and acceptance as heirs of the promises; you will discover spiritual circumstances calculated to make even a more permanent impression upon the heart and the understanding, than all those terrestrial wonders.

For you are come to mount Sion, a mountain indeed which is not obvious to sense, but which I need only name, and the words of the prophet will immediately occur to you. "I bring near my righteousness, it shall not be far off, and my salvation shall not tarry, and I will place salvation in Zion for Israel my glory." Ye are come to a city of the living God, that is an eternal city, a heavenly Jerusalem, for Christ's kingdom is not of this world; and to myriads of angels.

As Christ is called a high priest, because he is so in effect, because through him we receive every advantage that God hitherto communicated to man through the high priest, so I call all the true and genuine members of Christ angels, because, "they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord," and that knowledge therefore of God, which man has usually received through the medium of angels, he as a member of Christ possesses of himself, and therefore enjoying in himself all that has hitherto been communicated to him through the ministry of angels, he is in effect, though not in reality, an angel to himself, the will of God has been applied directly to his own heart and his own understanding. I therefore say that in baptism, in coming to, in spiritually uniting yourself with the members of Christ's body, you are come to myriads of angels.

In coming to the assemblies of the holy to be baptized, you are not to consider yourselves as embarking with the little company of the faithful, by whom you may happen to be surrounded, but with an universal assembly and church of first-born sons of God, for all the faithful are equal before God, all are entirely

believed by him: their title of birthright is written in heaven, and has not been despised and compromised like the birthright of Esau.

But you are come to God, the Judge of all, and to the spirits of just men made perfect in holiness, your alliance of holiness with them is not from any holiness communicated by Levitical purification, but from an unity of pledged fidelity of spirit to God, who is judge of all, and who judges not according to carnal purification, but spiritual holiness, and therefore I do not say that ye are come to those who are made perfect, but to their spirits.

And ye are come to Jesus, an assurer of a new covenant, and to a sprinkled blood that speaketh better things than did that of Abel. The latter was the testimony of accusation and displeasure, the former is that of pardon and favor.

The fact that he, whose blood has assured to us the new testament, was seen ascending up to heaven, and by the Martyr Stephen seated at the right hand of God, is an infinitely stronger assurance of the force and obligation of that testament in which God speaks to us, than all the earthly terrors with which, on the delivery of the law, God surrounded himself on Mount Sinai. For the people could then look up to Moses, who was the assurer of that law,

the minister chosen to deliver the oracle or word of God then given, only as to an inhabitant, like themselves, of this earth; but we know that Christ, who is the assurer of our covenant, the oracle by which God speaketh to us, is in heaven. Have a care then that ye think not now, as did the people on that occasion, that ye may decline or evade the word of God, as it has now been declared to you.

For if they escaped not, though intreating that they might not hear that word, if they notwithstanding were still yoked under the law, which was promulgated by one who, though a deliverer or assurer of God's word, was only known as an inhabitant of the earth, and attested only by terrestrial phænomena; how impossible is it that we should decline or evade the new dispensation, or turn away from the word of God, delivered and assured as it has been to us by one who is in heaven; how impossible is it that we should have an option whether we will or will not accept that dispensation.

The earth was shaken to prove that the words of Moses were the words of God, but the heavens themselves have been shaken, the gates of heaven have been thrown open to proclaim and authenticate the words of Jesus, to proclaim and authenticate the words of the risen Jesus as the words of God.

You are much misled if you imagine that God's scheme for the salvation of the faithful is proposed under so little solemnity, that you are at liberty to accept or reject it; and because it was unattended with the shaking of mountains, and thunders, and lightnings, that you may therefore slight it with impunity. The words of the prophet Haggai are, "yet once more I will shake not only the earth, but heaven also," that is, when God spoke from Mount Sinai his voice shook the earth, but now that he speaketh to us from Mount Sion it shaketh the heavens also. Were not the heavens shaken when their gates were thrown open to all the faithful as members of the risen Jesus? When God said to him, and in him to all the faithful, "thou art my beloved son, in whom I am well pleased?" And when God sealed this adoption or generation by openly investing him with the glories of heaven?

On the giving of the law from Mount Sinai, awful as were the phænomena, no prophet announced that the heavens had been shaken. But now we have a prophetic announcement of the shaking of the heavens; "yet once more I will shake not only the earth, but heaven also."

This expression, 'yet once more,' shows two things, first, by the words 'yet more' it shows

a change of the things, as if all had not yet, when the prophecy was uttered, been shaken that were intended to be shaken: secondly, by the word 'once' it shows that the predicted change was to be final. In the first place it was to be a change of the things, viz.—the earth only—and then the earth and the heavens. In the second place, the change was to be so done that the things should be shaken but once, the disturbance should never be renewed, to the effect that thereafter they might remain the things that were never more to be shaken.

We therefore conclude that the inheritance under the new testament being everlasting, whereas that under the old was temporal, the latter, with all it's terms and forms, is entirely superseded by the former.

Obtaining then a kingdom, which is our inheritance under the new testament, that shall never be shaken, even God's kingdom, which is righteousness, and peace, and joy in the holy spirit, let us be thankful that by the gratefulness of our spirit we may serve God acceptably, with veneration and right worship.

If these arguments fail to move you, and still insensible to the goodness of God you neglect his proffered dispensation of love, if you will not accept him in his character of love, as

displayed in his son, I then refer you to his attributes, as you will find them set down in that law, which you still cleave to as the only admissible ground of acceptance as righteous before God. I refer you to that law, for its words are, "our God is a consuming fire." ..

Let reciprocal love among the brethren be a .. permanent rule.

Forget not the duty of promptly assisting .. strangers, the obligation of which duty is so well known that ye need only to be reminded of it. For this promptitude become characteristic of our society, enables us, it being nothing unusual to see us harbouring strangers, to afford, without exciting suspicion, concealment and protection to the members of the Lord, who, as angels or divine emissaries, are commissioned to prophesy, and who by the boldness and spirit with which they execute their commission, have become objects of especial persecution, driven about from place to place: forget not therefore, I say, religiously observe towards all strangers, our custom of hospitality, for it is a means of facilitating mutual protection among the members of Christ, emissaries of God.

Let those who are in prison be never out of .. your minds, sympathize with the prisoners as though your spirit felt the chains, with which

they are bound, sympathize with those who are scourged, or otherwise ill-treated, as though your own bodies participated their sufferings.

Let marriage be esteemed by all, and marriage fidelity preserved and respected, for those who invade, and those who preserve not the purity of marriage God will judge. Such, you know, have been expelled from the community of the holy, and it is on account of their licentious practice, rather than of their erroneous opinions, that the judgment of God falls upon idolators.

Let not your manner of life savour of avarice. Be content with what you have. For the Lord hath said, "I will not neglect you, neither will I desert you." So that we may say with boldness. "The Lord is my helper, and I will not fear what man shall do to me."

Have regard to your rulers, from whom you hear the word of God. Imitate their faithfulness, as it exhibits itself in its issue or fruit, their speech and conduct.

Jesus Christ is the same yesterday, and to-day, and for ever. Jesus Christ who has been their model as to faithfulness is yours, and will be the model of the faithful to the end of time.

Be not carried about by doctrines, that are of a different colour from, or foreign to—that is, by doctrines that are inconsistent with,

and not legitimately included in—faithfulness, faithfulness as it exhibits itself in the speech and conduct of your elders, imitators of Jesus—faithfulness, which rejects every sanctification but that of the heart. For it is honorable to you, and to our profession, that the heart be practically established on that fundamental principle of all faithfulness, love, and that carnal ordinances respecting meats, which are totally useless to those who observe them, form no part of what contributes to the superstructure of the church of Christ.

Borrowing your ideas from the Levitical ritual, you have attributed in the celebration of the eucharist a purifying efficacy to the bread; assuming that the bread is the body of Christ, or else that the body of Christ is, in some incomprehensible way, united with the bread, so that the participants derive their sanctification not from their faithfulness, or the sincerity of their pledge to be for life or death one with Christ, but from their feeding upon his actual body. You derive this idea from the practice in common sacrifices of eating, in whole or part, the body of the victim; and Christ, you conclude, to be the victim to which those ancient institutions point; and consequently that there can be no purification without an actual participation of his body, which

participation is affected, you say, when with faith the bread is eaten at the eucharist.

But, I answer, if Christ died for the sins of the whole people, the annual sacrifice of the scape goat is the especial sacrifice to which we should apply in this case for instruction; and .. if so, then have we an altar, whose victims, they who serve the tabernacle have no authority to eat, for the bodies of the animals, whose blood .. is brought as a sin offering into the tabernacle by the high priest, are burnt without the camp. They who serve the tabernacle have no authority to eat any part of them, but the whole is burnt without the camp. Wherefore Jesus also, .. that he might sanctify the people with his blood, suffered without the gate of Jerusalem, that is, his death which was for the sanctification of the people answers to that sacrifice wherein the victim is burnt without the camp; that sacrifice consequently which is not made on any altar, whereof those who serve the tabernacle have authority to eat. Your argument, therefore, drawn from the Levitical ritual, to prove that sanctification is not without an actual eating of the body of Jesus, is amply refuted by a similar argument taken from the principal sacrifice under the same Levitical ritual, one much more correctly applicable than

any other to the elucidation of the point in question.

If so; if then Christ be correctly typified by the scape goat, if he be driven away like that victim, undergoing the shame as it were of being rejected by the Jerusalem that now is, .. let us also follow him, for he is our Leader, or rather we are pledged to be, and accepted as being, one with him, yesterday, to-day, and for ever: let us also go out to him beyond the camp bearing his shame, setting at defiance the imputations of impiety cast upon us by the Judaizing faction, and their threats of excision from the city of Jerusalem. For we who are .. in Christ have no permanent city here, we seek not a city that is, but the city that shall be.

Let us go out to him, we have an altar on which to sacrifice, very different from that in the tabernacle of whose victims those who serve the tabernacle participate, we have the same unseen altar upon which Jesus was slain, the altar of the heart, the altar of love. Love, or his own heart was his altar, and faithfulness his offering. Himself was the victim, and the altar, and is become the high priest.

Through him therefore, let us continually .. carry up to God a sacrifice of praise, I am far from meaning the ritual sacrifice of thanksgiv-

ing consisting of the fruits of the earth, I mean, the fruits of the lips, an open profession of Christ, in these times of persecution. These are the sacrifices that purify, not those wherein the worshippers eat part of the victim. Not that which goeth into a man, but that which cometh out of a man defileth him, said our Saviour, and the same observation applies equally to purification.

But while I am exhorting you to confess .. Christ boldly, the more peaceful duties of beneficence and charity must not be forgotten ; share the deprivations, contribute to the wants of the brethren, for these are sacrifices, with which God is well pleased.

Have confidence in, and give way to those .. who are your leaders. For they watch over your souls, to give an account to us and others ; for we all of us feel the most anxious interest, in what passes throughout every community of the holy, and are in the habit of sending to each other accounts of the respective communities, with which from local advantages we happen to have the means of being best acquainted. Treat them with due deference, that they may be able to transmit their account with joy, and not grief. Do not by intractable and factious courses, give them pain

and grief when they have to speak, or write respecting you ; this argues ingratitude in you, this is to withhold from them the tribute due for their services,* “ thou shalt not muzzle the ox, that treadeth out the corn.”

Remember us in your devotional exercises. .. We beseech you to do so supported by a good conscience, and therefore secure of God’s approval of our request ; we beseech this of you, for our conscience is good, and it is our desire both in word and deed to acquit ourselves well. But .. I urge you the more earnestly upon this point, that I may be restored to you the sooner. For while in a too factious spirit, differently as we deserve to be treated, you exclude us from your prayers, God will probably withhold from us the comfort and the benefit of personal intercourse. We intreat you then most earnestly, that, in conformity with God’s will and pleasure, which are that we should be all held together in one interest, as one fold under one shepherd ; you will, banishing the spirit of disunion, remember us in your devotions. We intreat you .. most earnestly on this point : but the God of peace is our advocate ; he who raised up the shepherd of the sheep, or leader of the faithful, a leader far superior as I have shown to

* Do not this passage and the 1 TIM. ch. v. verse 17., and perhaps 1 COR. ch. ix. verse 1, &c., &c., illustrate each other.

Moses the leader of a single people, and attestor of a temporary covenant by blood: he who raised up him who, as compared with Moses, is the great shepherd, attestor by blood of an eternal covenant: he who raised up this great shepherd our Lord Jesus Christ from the dead, .. for the purpose of restoring you, broken or divided as you were become, into a state of wholeness and unity, for the practice of every good work, so that thereby ye might do his will, he who by thus raising up Jesus from the dead to restore you to the practice of every good thing in order to the doing of his will, was doing, or effecting in you through Jesus Christ, through the influential agency of his blood, that which was well pleasing in his own sight, he who by his word, was thus revealing, or instancing to your very senses, his own will and pleasure, he is our advocate: if our urgent appeal to your affections prove powerless, we name the God of peace, as he has graciously revealed himself to us in his son, the great shepherd of the universal fold, as our advocate in this appeal for unity, to whom be glory for ever and ever. Amen.

But, I beseech you brethren, pardon the .. earnestness of language with which I make this appeal to you. Bear with me if I am too importunate, for, considering the length of my

letter, it is very briefly that I have touched upon this painful subject. Know that our brother Timothy is released: with him, (if he come quickly,) I will see you: salute all your leaders, and all the holy. They who are from Italy salute you.

The favor of God be with you all. Amen. ..

THE END.







